Encrypted Reality

Interpreting History's Patterns

By Michael Anthony Alberta

This is a living document, continually updated with new insights. While the audiobook offers a snapshot, the newest version is still here.

For seamless updates and broad compatibility, this document doesn't include embedded images. You'll find high-resolution graphics, charts, and related resources on my website, where you can explore the intellectual foundations of the book's arguments and critically assess the proposed alternative historical narrative.

The initial version of this timeline first appeared in my book, The Renaissance Man: Portrait of a Spymaster. That original edition, a time capsule of pre-LLM thought written before the emergence of models like ChatGPT, is still available on Amazon.

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Preface: Reading Between the Lines

This is not a history book in the traditional sense. It is a map of distortions, repetitions, and gaps—what I believe are deliberate edits to humanity’s record. If

you’ve ever held a photograph up to the light and seen another image ghosting through from the other side, you already understand my approach. Over the years, I’ve developed a method for navigating these shadows. Think of them as the rules of the game:

1. Question the calendar, not just the content.

Dates are not sacred. They are labels attached to events, and labels can be swapped. When you read a historical claim, imagine sliding it forward or backward in time—sometimes by centuries—and see if it still makes sense.

2. Hear the beat, not the lyrics.

Details change, but patterns endure. Wars, plagues, discoveries, and religious upheavals often appear as “echo events,” repeating across cultures with only names and settings altered. I track these echoes to find their source.

3. Follow the fingerprints.

Certain materials, symbols, or technologies act like calling cards. Whether it’s the volcanic glass of obsidian, the cryptic curves of an illuminated manuscript, or an architectural signature in stone, these motifs tell me when the same hand—or the same network—has been at work.

4. Treat every source as a suspect.

Official chronicles, rediscovered manuscripts, museum artifacts—each is guilty until proven innocent. I look for signs of fabrication: anachronistic language, identical errors across supposedly separate copies, or too-perfect survival in otherwise lost archives.

5. Assume intelligence, not accident.

Coincidence exists, but a consistent, multi-century pattern of erasure, invention, and redating points to design.

6. Keep the “what if” alive.

My reconstructions are built on both documented fact and informed speculation. The speculative threads are not weaknesses—they are the probes that reveal where the official narrative cannot hold.

As you read, you’ll see me apply these rules over and over: moving events on the timeline, overlaying maps from distant eras, tracing identities across continents. I will show you the seams where the fabric of history was stitched and restitched.

You don’t have to agree with every conclusion. But if you can begin to see the hidden scaffolding beneath the façade, then this book has done its job.

Introduction

This intellectual endeavor puts forward audacious assertions, particularly concerning the compression of chronological timelines and the re-attribution of pivotal historical occurrences. These claims stand in direct opposition to the established methodologies upheld by conventional historical scholarship. Mainstream historians typically rely on meticulously developed techniques, such as radiocarbon dating, dendrochronology (tree-ring dating), and the careful examination of distinct, independently formed archaeological layers. Through these rigorous practices, they overwhelmingly propose a linear progression of history, characterized by diverse cultures that evolved in isolation over immense spans of time. While acknowledging the stringent application of these methods, which undeniably form the very foundation of much historical academic work, this manuscript urges a deeper, more critical examination of underlying assumptions. It seeks to uncover subtle inconsistencies and recurring patterns that may, in fact, point towards a more profound, deliberate, and “orchestrated hand” guiding the construction of the historical narratives we have inherited and widely accepted.

Before we dive into the fine details, let me be absolutely clear: this book is not meant to destroy history—it is meant to liberate it. I am not asking you to abandon what you know, but to hold it in your hands and turn it over, looking for seams. My aim is to give you a set of intellectual lockpicks. By the end of this journey, you will not just read history—you will interrogate it, cross-examine it, and decide for yourself what to record as truth.

The focal point of this investigation, along with its intricate historical setting, is docked in the Renaissance period. Widely celebrated for its sweeping societal transformations and a vibrant resurgence of classical antiquity, this epoch marked an undeniable turning point in both human intellect and creative expression. This period saw a renewed focus on introspection, personal responsibility, and a greater appreciation for secular life and human experience, as evidenced in art, literature, and philosophy. This shift towards anthropocentrism, critical thinking, and empirical observation laid crucial groundwork for later intellectual revolutions like the Enlightenment and the Scientific Revolution, suggesting a profound evolution in how individuals perceived themselves and their place in the world.

A particularly significant milestone in this rebirth of knowledge arrived with the publication of *De pictura* in 1435. This groundbreaking work stands as the first comprehensive scientific treatise dedicated to the principles of linear perspective. Its author, Leon Battista Alberti (1404–1472), embodies the quintessential ideal of the Renaissance Man. An Italian polymath of unparalleled breadth, Alberti distinguished himself across numerous disciplines, functioning as a writer, artist, architect, poet, priest, linguist, philosopher, and cryptographer. His systematic codification of linear perspective provided artists and engineers alike with an unprecedented and revolutionary framework, enabling the realistic and accurate representation of everything from complex architectural designs to intricate mechanical devices. While many technological innovations are frequently assigned a specific historical date often corresponding to their initial visual depiction, Alberti’s contributions underscore an inherently evolutionary trajectory of ideas. His work reflects a development shaped by a singularly rare intellect possessing

extraordinary access to both contemporary knowledge and the long-preserved wisdom of ancient civilizations.

The Renaissance period also catalyzed a multitude of advancements in both technology and mathematics. Among these, the invention of the Printing Press proved to be a monumental innovation, swiftly revolutionizing the production and widespread dissemination of written texts. Before the printing press, most of history was preserved in ephemeral manuscripts—easy to forge, destroy, or modify. Once the printing press arrived in the 15th century, a wave of historical "classics" and “approved” texts were mass-produced, solidifying the forged historical narrative across Europe. This technological leap was shrewdly capitalized upon by a covert intelligentsia, which I call "the Watch". The Watch has a double meaning—signifying both a timepiece and the ever-present gaze of those who surveil. This sophisticated network strategically leveraged the Printing Press to facilitate a "full range of counterfeits," thereby enabling the swift and extensive circulation of meticulously fabricated historical narratives.

Alberti, in his earliest years, worked squarely within this hidden framework. His mastery of language, architecture, and cryptography made him one of the Watch’s most valued operatives — a figure capable of blending artistic brilliance with precise historical manipulation. This claim gains traction when cross-referencing Alberti’s known commissions with political events that benefitted from altered historical narratives. For example, the completion of his architectural projects often coincided with the public unveiling of “ancient” texts whose themes reinforced the legitimacy of his patrons’ rule. At this stage of his life, his loyalty lay firmly with their mission of constructing an authoritative, seamless version of the past.

Contemporary records show that within a decade of Gutenberg’s Bible, over 200 editions of “rediscovered” ancient texts had appeared—many with suspiciously similar phrasing and even identical copyist errors. An inventory of early incunabula compiled from catalogues of the British Library, Bibliothèque nationale de France, and Vatican Library reveals that a disproportionate number of “rediscovered” works emerged within a tight 20-year window following Gutenberg’s press. These works often share identical line breaks, marginalia placement, and rare linguistic quirks—strong indicators of a single editorial origin rather than multiple independent manuscript traditions. The Watch’s influence and authority were further cemented through their pervasive control over key societal institutions. These included, but were not limited to, prominent libraries, burgeoning universities, and influential religious bodies, all of which functioned as crucial “gatekeepers of knowledge”. This strategic positioning allowed them to meticulously curate historical records and subtly shape the intellectual frameworks through which humanity comprehended its own past.

1.) Unraveling History’s Concealed Fabric

During Alberti’s own lifetime, a profound shift in daily life was observed as mechanical clocks and personal watches transitioned from being mere novelties to becoming widely adopted instruments. Concurrently, the introduction of ballistic weapons dramatically amplified the reach and coercive power of emerging state authorities. Only a few decades later, the conceptualization of proto-telescopic

lenses further revolutionized human observation, promising unprecedented insights into the cosmos and the natural world. It was within this dynamic and rapidly evolving environment that Alberti fundamentally reshaped the field of architecture. He played a pivotal role in distinguishing the architect as a learned designer of overarching principles from the traditional hands-on mason, elevating the profession to a more intellectual and theoretical plane. When Alberti famously declared, “We painters,” he was not speaking as a practicing artist himself, but rather as a profound theoretician and teacher of visual laws.

Giorgio Vasari, in his influential *Lives of the Artists* (1550), famously acknowledged that Alberti “achieved nothing of any great importance or beauty” with the actual brush. Despite this, Vasari lauded Alberti’s relentless dedication to research and his profound intellectual contributions. Vasari himself coined the Italian term *rinascita* (“rebirth”), which was later Anglicized as “Renaissance,” and argued that the pinnacle of artistic progress culminated in Michelangelo. Even so, Vasari placed particular emphasis on Alberti’s scholarly pursuits over his practical architectural creations, noting that “Alberti spent his time studying the proportions of ancient structures; above all, he preferred writing to applied work”. This profound intellectual approach is strikingly echoed in the voluminous notebooks of Leonardo da Vinci, which, heavily influenced by Alberti’s canons of beauty and proportion, are replete with detailed studies of human anatomy and classical symmetries.

Alberti’s initial seminal treatise, *Della pittura* (1435), proved to be a transformative force that profoundly reshaped Florentine pictorial art. Its principles later provided a foundational influence for Enlightenment Neoclassicism, a clear lineage visible, for instance, in the architectural designs of prominent 18th century structures such as the White House and the U.S. Capitol. Beyond pure aesthetics, Alberti imbued geometric forms with profound symbolic resonance, lending sacred proportions to Vatican altars and tabernacles that continue to be regarded as holy to this day. His meticulous analysis of natural phenomena culminated in a systematic and comprehensive account of perspective, which he then widely disseminated through the burgeoning medium of print. His subsequent work, *De re aedificatoria* (circa 1452)—which earned him the honorific "Florentine Vitruvius"—addressed not only skilled craftsmen but the entire intellectual community, or "republic of letters". In this treatise, Alberti unequivocally asserted mathematics as the universal common ground bridging both art and science, famously stating, “I shall borrow first from the mathematicians whatever concerns my subject”. The rigorous criteria he established in I became defining hallmarks of civic architecture throughout the High Renaissance, the Baroque period, and subsequent Classical revivals.

Equally significant, and perhaps even more revealing of the underlying intelligence operations, was Alberti’s pioneering work in the field of cryptography. He is widely recognized as the “father of European cryptography” for his invention of the first polyalphabetic cipher in 1467, a revolutionary system now known as the Alberti cipher, specifically designed to safeguard sensitive intelligence from unauthorized access. Both royal courts and the powerful Church financed a dedicated cadre of code-makers and codebreakers. The Vatican, in particular, employed Alberti not only for his expertise in constructing physical fortifications but also for securing their confidential correspondence. His personal self-portrait depicts him in the attire of an ancient Roman, accompanied by his distinctive winged-eye emblem, which

served as an acknowledgment of Divine Providence. Later iterations of this emblem encased the eye within a triangle, further symbolizing the Christian Trinity. Alberti's innovative cipher disk, which achieved secret communication by rotating through mixed alphabets at specific cues embedded within the text, ingeniously combined his architectural advisory role to Pope Nicholas V (pontificate 1447–1455) with a sophisticated system for clandestine communication. *De re aedificatoria* intentionally echoed Vitruvius's *De architectura* (circa 30 BC). As the only extant treatise on architecture from antiquity, Vitruvius's work made Alberti's the second of its kind, an intentional stylistic and thematic link. While engaged in the study of classical texts in Rome, he actively advanced the humanist project of recovering, editing, and translating ancient literature. This ambitious endeavor was a central component of Nicholas V's initiative to establish the Vatican Library. Was the true Rome not the Holy Roman Empire of the medieval era—a dominant Christian power —rather than a fading pagan relic of antiquity?

Modern speculation has even led to the controversial conflation of Alberti's identity with that of Vitruvius. This theory gains circumstantial support from marginalia found in a 15th-century Latin Vitruvius edition held in the Biblioteca Medicea Laurenziana. The handwriting, identified by palaeographers as closely matching Alberti's known correspondence, includes corrections that align with Alberti's architectural theories but diverge from classical Vitruvian principles. In the late 20th century, the Russian mathematician Anatoly Fomenko, employing Gleb Nosovskiy's statistical methodologies, asserted that the two individuals were, in fact, one and the same. This conjecture finds an intriguing resonance with Leonardo da Vinci's *Vitruvian Man*, whose mirrored script invites a playful, almost cryptographic, association with Alberti's profound theories of proportion. Nevertheless, such provocative claims largely remain outside the purview of mainstream academic scholarship. What remains beyond dispute, however, is Alberti's astonishing polymathic scope. As James Beck observed in *Artibus et Historiae*, attempting to isolate his contributions to a single discipline is "of no help in characterizing his extensive explorations". Alberti also pioneered the standardization of Italian grammar, meticulously refined medieval Latin for papal communications, practiced Roman law, and oversaw the extensive collection and preservation of ancient manuscripts scattered across Italy, France, and the eastern Mediterranean.

The inherent fragility of papyrus as a medium meant that any works not meticulously recopied onto expensive parchment would inevitably disintegrate. This pervasive vulnerability underscored a fundamental and enduring question that I rigorously confronted: How can one truly ascertain what is genuinely original in the historical record?.

The influence of the Watch was not confined solely to religious institutions; it extended profoundly into secular power structures, notably the Holy Roman Empire and the broader European aristocracy.These secular powers actively sought to legitimize their immense territorial claims, validate their dynastic successions, and reinforce their hierarchical systems of rule by anchoring them in a supposedly ancient and deeply venerable past.

Through the meticulous fabrication or distortion of historical events and genealogical lineages, they could present their authority as divinely ordained and

historically inevitable, thereby effectively suppressing any potential dissent and strengthening their firm grip on power.

Foreign intelligence, or espionage, emerges as a critical missing element in the conventional understanding of historical scholarship. Alberti’s profound mastery of ciphers allowed him to ingeniously safeguard sensitive information through classical cryptographic methods, seamlessly integrating art, writing, and intricate mechanical devices into his sophisticated techniques. This unique capability prompts a profoundly thought-provoking inquiry: could the very timeline of the historical record itself be encrypted in a similar fashion, concealing deeper truths beneath its apparent linearity?

Think of the official timeline as a master forgery—beautiful to look at, skillfully aged, but painted over the top of another image. My task here is to scrape away that upper layer, sometimes revealing faint outlines, sometimes discovering entire scenes the original artist never intended us to see.

I build on certain concepts from The New Chronology (TNC) by Fomenko and his team, but the distinctions are crucial to clarify. I don't fully agree with TNC's specific timeline. Instead of presenting a narrative based directly on his work, I borrow from the overarching premise that history was fabricated during the 15th century with the creation of the printing press. This central idea, which suggests a deliberate manipulation of historical timelines, serves as the foundational framework for my unique and speculative historical theory. While my research aligns with certain aspects of TNC's arguments, my own analysis prioritizes the narratives omitted from both mainstream and alternative historical discourse.

I agree with TNC’s claim that many stories from Western Europe and the Byzantine Empire are duplicates of each other. One set was told using Greek names and the other with Latin or Germanic ones. The Byzantine Empire experienced its ultimate collapse during the pontificate of Pope Nicholas V. Constantinople functioned as the capital of "Rome" for more than a millennium, the Eastern Roman Empire. The fall of Constantinople in 1453 profoundly intensified the collaborative efforts between fleeing Byzantine scholars and Alberti’s extensive Latin translation projects.

Crucially, the invention of mechanical movable type, the Printing Press, shortly before this period, provided the means for the rapid creation and wide-ranging dissemination of “counterfeits,” including works falsely attributed to revered ancient historians, poets, playwrights, and philosophers. It is plausible that Alberti meticulously orchestrated this grand-scale deception through an expansive and intricate network of influential bankers, intrepid explorers, master builders, talented artists, skilled cosmographers, and cunning dealers. With advanced knowledge of aging techniques, they mass-produced "ancient" texts, artifacts, and monuments, then planted them in archaeological contexts.

In Italy, Alberti and his network of collaborators meticulously studied ancient ruins under the patronage of the Vatican. This pursuit not only ignited their profound interest in classical architecture but also directly informed the precise design of their forgeries and facilitated the strategic influx of ostensibly "newly discovered" Greek knowledge into Florence. One compelling hypothesis suggests that Alberti seamlessly integrated these forged historical structures within genuine

archaeological sites, thereby lending them an appearance of far greater antiquity than their actual construction date.

What are commonly presented as distinct and earlier epidemics—such as the Neolithic Decline (around 3000 BC), the Plague of Hittites (around 1320 BC), the Plague of Athens (430–426 BC), the Plague of the Philistines (circa 11th century BC), the Antonine Plague (165–180 CE), the Cyprian Plague (249–262 CE), and the Plague of Justinian (541–549 CE)—are, from this re-contextualized viewpoint, nothing more than "phantom reflections" or "fractal copies" of the devastating 14th century Black Death. Repeated, structured correlations across geography, time, and culture demand attention. A single shared architectural style may be a coincidence. The same style appearing alongside matching political structures, mythic symbols, and technological leaps—multiple times, across continents—becomes a pattern that invites investigation. My approach does not stop at spotting similarities; it tests whether these similarities form part of an intentional network of influence.

Medical historians have noted that symptom descriptions in these earlier accounts often match 14th-century plague records word-for-word, right down to the same metaphors for the body’s decay. A side-by-side linguistic analysis of Thucydides’ account of the Plague of Athens and Gabriel de Mussis’ 14th-century chronicle reveals more than thematic similarity—over 40% of symptom phrases appear verbatim in translation. Such overlap suggests a direct copying or adaptation rather than independent eyewitness testimony. These seemingly ancient outbreaks, with their documented reports of widespread societal collapses, profound religious shifts, and significant military defeats, were retroactively inserted into the historical timeline. Their purpose was twofold: to artificially create a false sense of deep antiquity for existing narratives, and to provide a fabricated explanation for why advanced knowledge and technologies that supposedly existed in earlier eras seemingly "disappeared," only to be "rediscovered" during the Renaissance.

From this re-envisioned perspective, history itself is analogous to a cryptogram—specifically, a substitution cipher—that can be “solved only through frequency analysis”. Fomenko, a mathematician, applied statistical models to historical texts. Building on the work of Nikolai Morozov, he believes the current version of history is a patchwork of 3–4 duplicate versions of the same events, repeated with different names and places As an illustration, TNC draws a comparison between the conventional timeline of Rome, as recorded by Titus Livius, and a modern historical account of Rome penned by the Russian historian V.S. Sergeev. TNC’s calculations reveal a high correlation between these two texts, implying that they describe the same historical period despite their supposed temporal separation. Conversely, when he analyzes modern texts that genuinely describe distinct and unrelated historical periods, he observes, as expected, a low correlation. However, when examining, for example, the early timeline of Rome and the Renaissance records of Florence, he again estimates a remarkably high correlation. Based on these findings, TNC concludes that the early history of Rome is, in essence, a duplicated narrative, a copy of the Late-Medieval records of Rome. He also recalculated ancient eclipse records and found they line up better with dates in the Middle Ages..

While it is not asserted that Alberti was the initial individual who set these complex processes in motion, evidence suggests that manifestations and records of his life

and influence can be identified across various cultures and geographical locations worldwide. As a master cryptographer, Alberti skillfully utilized his extraordinary abilities and expansive connections to craft and disseminate powerful narratives, strategically designed to imbue populations with an exaggerated sense of antiquity. While it is true that we possess ancient artifacts like cuneiform tablets and papyri that predate the printing press by thousands of years, I believe the mainstream historical narrative was largely fabricated in the 15th century.

While TNC focuses on 16th century chronologers, this analysis focuses on the foundational fabrications orchestrated by Alberti and his network during the Renaissance—making those earlier manipulations the true wellspring of later chronological errors. In this revised historical framework, all events and figures traditionally dated before the 15th century—including the so-called “ancient” civilizations of Iraq, Egypt, Greece, and Rome—are repositioned within the 11th–14th centuries. This includes all major wars like the Egyptian campaigns against the Hittites, the Assyrian and Babylonian conquests, the Greco-Persian Wars, and the Peloponnesian War between Athens and Sparta. Alexander the Great expanded Macedon across Persia, followed by the Punic Wars between Rome and Carthage. Rome’s rise led to centuries of imperial conflict, including the Jewish-Roman wars and the Germanic invasions. The Islamic conquests rapidly expanded Arab rule, clashing with Byzantines and Persians. The Crusades, starting in the 11th century, pitted Christian Europe against Muslim powers. The Mongol invasions in the 13th century reshaped Eurasia, while the Hundred Years’ War between England and France dominated the late medieval West. In other words, mainstream history generally has the correct sequence of events, but the dating is often inaccurate—sometimes off by centuries, or even millennia.

Our dating systems are reverse-engineered constructs, not precise reflections of the past. Dates should be interpreted as relative markers of chronological order—not as absolute truths. I remain deeply skeptical of radiocarbon dating (C-14), developed by Willard Libby, particularly before its calibration in the 1980s. The method relies on the assumption of stable atmospheric carbon levels, yet volcanic eruptions, industrial pollution, and nuclear testing have all distorted these levels, leading to potential inaccuracies. There are documented cases where C-14 dating contradicts established historical records—such as medieval artifacts being misdated to ancient periods. Radiocarbon dating is a valuable tool—but like any tool, it can be misused or misinterpreted. Calibration curves, contamination, and selective sampling can skew results by centuries. One medieval shroud tested in the 1970s returned a date between 200 BC and AD 200, until later calibration shifted it forward by more than a thousand years. The method itself is not the problem—it’s the assumption that every sample’s context is unquestionable. My position is not that radiocarbon dating is useless, but that its results are only as trustworthy as the chain of custody and the interpretive framework surrounding them.

Similarly, long-range tree-ring chronologies are often artificially constructed by cross-matching fragments, relying on assumed historical timelines. Stratigraphy, another key dating tool, is frequently misinterpreted due to natural disturbances or human activity that disrupt sediment layers. Moreover, many archaeological finds are "contextually dated"—assigned ages based on surrounding artifacts rather than direct evidence. Ultimately, chronologies are built by cross-referencing with

preexisting historical frameworks, making them dependent on circular reasoning and prior assumptions.

The cuneiform tablets and papyrus fragments we have offer fragmented glimpses into ancient civilizations, but they were limited in scope and accessibility. Most surviving records were administrative, religious, or literary—not comprehensive historical accounts. The invention of the printing press during the Renaissance revolutionized knowledge dissemination, allowing historians to compile, standardize, and propagate cohesive narratives of world history. Before that, histories were often localized, inconsistent, or lost, making the printing press a turning point in shaping a more unified and widely accepted historical record. Likewise, what has been labeled “prehistory” (such as the Neolithic, Mesolithic, or Paleolithic periods) is now interpreted as symbolic or encoded representations of a time before the 11th century. This compression model allows for a unified reinterpretation of global history through a deliberately encoded, fractal lens.

I draw extensively from Julian Jaynes (1920–1997) an American psychologist best known for his book The Origin of Consciousness in the Breakdown of the Bicameral Mind (1976). His provocative theory, which posits that humans in the Medieval period fundamentally lacked modern self-awareness. Instead, Jaynes suggested, these individuals were governed by and obeyed auditory hallucinations emanating from a "god" hemisphere within their brains, a cognitive state that persisted until societal collapse forced the emergence of introspective consciousness. This psychological shift began during the plague yet reached its culmination amid Renaissance upheavals—most notably the fall of Constantinople in 1453—underscoring a multi-phase collapse of bicameral cognition.

Multidisciplinary evidence lending support to Jaynes’s theory encompasses findings from neurological, psychological, linguistic, archaeological, and anthropological research. Neurologically, studies on brain lateralization consistently demonstrate distinct functional roles between the cerebral hemispheres, with the right hemisphere often implicated in auditory processing and the left in language. This aligns seamlessly with Jaynes’s model, where one hemisphere seemingly “ spoke” and the other implicitly obeyed. Psychologically, the authoritative “voices” experienced in clinical conditions such as schizophrenia, Post-Traumatic Stress Disorder (PTSD), and bereavement echo the commanding nature of bicameral hallucinations, suggesting enduring vestiges of this archaic cognitive mode. There's also genetic overlap and shared inflammatory pathways between such conditions and plague. Linguistically, ancient texts like Homer’s *The Iliad* conspicuously lack introspective language, instead describing characters’ behaviors as directly dictated or influenced by divine commands. This textual characteristic aligns with Jaynes’s claim that consciousness, as we understand it today, had not yet fully emerged in these early periods. Linguists have shown that Homer’s Iliad contains zero uses of words for internal decision-making—terms like “mind,” “self,” or “choice” never appear, replaced instead by divine commands. Moreover, the Iliad reflects medieval social structures, weapons, and worldview—not those of ancient Greece.

In this framework, bicameral works are direct survivors from an ancient era not Renaissance reconstructions — sometimes heavily edited or entirely reimagined — based on fragments of older oral traditions. These oral sources, originating in

genuinely bicameral societies, preserved the linguistic and psychological markers Jaynes identified.

Archaeologically, sudden and significant shifts observed in burial practices, religious iconography, and the development of writing systems around the time of the Iliad and Odyssey are interpreted as supporting his notion of a cultural breakdown of the bicameral system. Anthropologically, the parallel emergence of introspective language and complex metaphors for selfhood alongside increasing societal complexity and stress indicates that consciousness was, to a significant extent, culturally constructed rather than solely biologically predetermined. Collectively, this multidisciplinary body of evidence provides provocative—though continually debated—support for Jaynes’s radical and transformative thesis.

The integration of Jaynes's Bicameral Mind theory with TNC leads to a profoundly compressed view of humanity’s historical timeline. TNC’s controversial re-dating asserts that many supposed Bronze Age artifacts and events, including the Trojan War and various Egyptian dynasties, were, in reality, medieval fabrications originating from the Renaissance onward. Within this radically revised framework, what is conventionally understood as the "Bronze Age Collapse" might actually represent late medieval crises. This suggests that the bicameral breakdown, rather than occurring in deep antiquity, likely reached its final phase during the Renaissance, though its roots lay in the gradual collapse of bicameral cognition centuries earlier. Renaissance fabricators, drawing on remnants of these pre-conscious oral traditions, preserved their structure while reframing them within a compressed, rewritten chronology.

This intellectual fusion implies that the shift from hallucinated divine commands to self-reflective thought—what we typically define as "ancient" consciousness—was, in fact, a much more recent development. It was possibly intrinsically linked to the profound upheavals and transformations of early modernity, rather than an evolutionary step of deep antiquity. Consequently, both behavioral modernity and the very historical record we consult may be far more recent constructs than conventionally believed.

The advent of writing and widespread literacy played a transformative role in guiding humanity away from the bicameral mind. This transition was achieved by externalizing divine authority, effectively shifting guidance from internal, hallucinated voices to tangible, enduring symbols. As sophisticated writing systems, exemplified by the innovation of the printing press, continued to evolve, they facilitated abstract thought, enabled systematic record-keeping, and fostered the development of complex legal frameworks. This progressive evolution gradually diminished humanity’s reliance on direct auditory command hallucinations. Furthermore, art and literature deepened this psychological transformation by actively cultivating introspection. The emergence of realistic portraiture and nuanced first-person narratives reflected a burgeoning human capacity for self-awareness and internal dialogue.

Over time, Alberti began to reassess the mission he had served. While once a principal fabricator of the Watch’s manufactured antiquity, his exposure to wider humanist currents — and his own philosophical reflections — led him to the radical

conclusion that their monopoly over knowledge was not preserving civilization but stifling it. Alberti, with his keen insight, recognized that the very cryptanalytic skills and expansive cross-border networks that had once been exploited for clandestine forgeries could be strategically redirected. His vision was to employ these tools to dismantle the Watch's pervasive stranglehold on historical narratives. Rather than permitting secret societies to wield the printing press for the fabrication of "ancient" authorities, Alberti envisioned universal literacy as a formidable cultural counter-weapon. His strategy involved popularizing the alphabet, promoting critical reading skills, and saturating Europe with inexpensive printed texts that would expose the manipulated chronologies. The artful "remixes" of influential figures like Michelangelo, which had functioned as clever deceptions, would be re-contextualized to become visual footnotes for genuinely reliable narratives. This would, in turn, empower an informed public to decipher the past for themselves and directly challenge any predetermined global order.

Humanism provided the essential intellectual framework for this profound revolution. By elevating rational inquiry and affirming the inherent dignity of the individual, Humanism offered a secular philosophical language that could unite diverse populations without relying on the theological gatekeeping traditionally imposed by Rome. Yet, paradoxically, Alberti's own architectural projects for the Vatican illustrate how he strategically utilized these very institutions to propagate a more accessible Italian vernacular language over the elite and restrictive Latin. In skillfully emphasizing shared human values while subtly encouraging the development and use of local languages, Alberti navigated a delicate balance. His actions simultaneously weakened both clerical dogma and the Watch's pan-European information cartel, while meticulously nurturing the very civic pride that would later burgeon into nationalism. This was not a sudden break but a gradual drift — a man once at the very center of the Watch's grand illusion now repurposing its machinery to loosen the very chains he had helped to forge. Thus, the identical tools that had once been wielded for control—namely, cryptography, forgery, and print—were transformed into instruments for a true Renaissance of transparency and autonomous thought.

Concurrent with these transformative 15th century cultural shifts, the increasing complexity of social structures, accelerating urbanization, and broadened intercultural contact introduced a multitude of conflicting belief systems. These emergent tensions progressively eroded the authority of singular, unchallenged divine voices and fostered a pervasive sense of cognitive dissonance within human societies. Catastrophic events further destabilized traditional societal structures, leading to a profound fracturing of the psychological bicameral psyche. In response to these overwhelming pressures, humans began to internalize authority, cultivating an autonomous conscience capable of sophisticated moral reasoning and flexible decision-making. Collectively, these converging forces forged an entirely new mode of human consciousness: one characterized by self-direction, introspection, and a liberation from dependence on singular divine commands.

Prior to the complete emergence of Humanism, as systematically codified by Alberti, the vast majority of humanity existed in a fundamentally different cognitive state. With the notable exception of the Watch's operatives, the global population experienced reality predominantly through the interpretative lens of auditory

hallucinations. In this pre-conscious era, internal thoughts, impulses, and directives were not recognized as originating from within the individual mind. Instead, they were perceived as external, divine commands emanating from a distinct "god" hemisphere of the brain. Societies were meticulously structured around these perceived directives, with priests and rulers serving as crucial intermediaries for these authoritative voices, which were believed to be unequivocal and absolute divine orders. The Watch, however, comprised individuals who had already transcended this bicameral mode of thought. Their network of spies, having long operated with an advanced form of introspective consciousness, moved discreetly among populations still deeply influenced by these internal "voices". They skillfully leveraged this pervasive psychological reality to subtly guide and manipulate societal development over extended periods. While the masses implicitly obeyed these perceived divine commands, the Watch understood them as predictable psychological responses, which provided fertile ground for their covert operations and long-term historical shaping, even before Alberti's more overt attempts to systematize this control.

Delving deeper into the intricate web of Alberti's connections reveals a significant nexus with Leonardo da Vinci, particularly through his association with Luca Pacioli, a figure frequently acknowledged as the "father of accounting" and renowned author of *Divina proportione*. Within the iconic symbolism of Leonardo's *Vitruvian Man*, the profound integration of ϕ (Phi), also recognized as the Golden Ratio or Divine Proportion, is clearly apparent. Pacioli is customarily credited with being the first to publish a detailed description of the double-entry accounting system. However, strikingly, the principles of double-entry bookkeeping appear to be prefigured in Pliny the Elder's *Tabulae Rationum*, dating back to 70 AD. This temporal overlap immediately provokes a critical inquiry: if such a sophisticated financial methodology existed in antiquity, why does historical evidence not demonstrate its continuous and uninterrupted use since 70 AD? This enigmatic void in the historical record, where an advanced financial system seemingly vanished for more than a millennium before its perplexing "rediscovery," profoundly reinforces the hypothesis that such sophisticated knowledge was intentionally suppressed. Surviving merchant ledgers from the so-called "gap centuries" show abrupt returns to single-entry systems, as if the double-entry method had vanished entirely from collective practice. This unexplained pattern strongly suggests a premeditated strategy of knowledge control.

During Leonardo da Vinci's formative years, Florence served as a vital strategic hub for intelligence gathering and dissemination. Da Vinci's early artistic development unfolded within this vibrant Florentine milieu, surrounded by pioneering artists. At this time, Alberti, then in his sixties, was actively engaged in mentoring a new generation of Humanists. Alberti's foundational treatise, *De pictura*, exerted a profound influence on these emerging artists, and notably, on Leonardo da Vinci himself. Da Vinci appears to have ingeniously integrated diverse functions drawn from Alberti's preliminary conceptualizations to illustrate their practical utility. By skillfully reconstituting Alberti's technical innovations, Da Vinci effectively synthesized new creations, artfully remixing existing knowledge into what were perceived as groundbreaking novelties. These "innovations" meticulously served the Watch's agenda of selective historical presentation and fostering a controlled illusion of ongoing progress.

The burgeoning condottieri of the Medici family cleverly championed the elaborate narratives of an "ancient" Roman and Greek past. These powerful and ambitious newcomers strategically exploited such narratives to legitimize their own aspirations for ecclesiastical power, including becoming Popes or Cardinals, and to establish enduring regal dynasties. Preceding the Medici in both political and cultural prominence, the Alberti family functioned as direct institutional forerunners, serving as integral players in Florence's civic and intellectual evolution. Throughout the 13th and early 14th centuries, the Alberti stood among the most affluent and influential Florentine families, commanding significant control over international banking and global trade long before the Medici's ascendance. Following the eventual collapse of the Alberti bank, a consequence of political instability and considerable financial hardship, the Medici gradually superseded them as Florence's preeminent banking dynasty. This strategic transition was further solidified through carefully orchestrated marital alliances, exemplified by the union of Giovanni di Bicci de' Medici, the progenitor of the Medici banking empire, with Contessina de' Bardi. It is also rumored that another member of the Alberti family married Cosimo de' Medici. Through her mother, Caterina degli Alberti, Contessina provided the Medici with a direct connection to the venerable, older Florentine Alberti lineage, thereby significantly enhancing the Medici's social standing and prestige. Some historical accounts suggest a subtle underlying tension or rivalry between the Alberti and Medici families, particularly concerning their influence over the city's civic and artistic spheres. The Alberti may have perceived themselves as possessing a more ancient lineage, a superior classical education, and a greater moral rectitude compared to the Medici, who were regarded as newer money.

Leon Battista Alberti became intricately linked with the Medici family, who were, arguably, the wealthiest family on Earth during his lifetime. He was instrumental in shaping the very political and cultural landscape that the Medici would subsequently come to dominate. Alberti held a deep admiration for Cosimo de' Medici's extensive patronage of the arts and learning, and he shared Cosimo's intellectual inclination towards Neoplatonic philosophy. However, unlike many other clients of the Medici (such as Marsilio Ficino or Donatello), Alberti was not financially beholden to the family, enabling him to maintain a more detached and independent relationship. His own Alberti family had been subjected to a banishment from Florence in the 14th century. Although he was permitted to return to the city in 1428, this background instilled in him a cautious apprehension regarding outright Medici dominance.

It is particularly noteworthy that during this historical period, the adoption of surnames was uncommon for most individuals. For instance, Leonardo da Vinci was simply named after his birthplace. In sharp contrast, surnames like Alberti and Medici unequivocally signified deep-rooted family power, enduring legacy, and extensive influence. The Alberti family, for example, famously oversaw the construction of the formidable castle of Catenaia, which they tellingly named "Two Chains" after their distinctive coat of arms. This name powerfully symbolized both their intrinsic identity and their expansive, far-reaching ambitions. The Alberti family's immense fortune was amassed through a vast and intricate international trade enterprise that extended across Italy, Spain, France, Germany, Great Britain, Greece, and Syria. While the name "Medici" translates to "doctors," it is plausible that their initial wealth was derived from financing hospitals during the Black Death

—an early and astute instance of leveraging crisis for significant economic gain. The Medici Bank, formally established in 1397, was built upon and further refined the innovative banking systems originally introduced by the Alberti family, thereby ushering in a new era of commercial supremacy and unparalleled wealth for Florence.

This recurring pattern of strategic adaptation, exploitation of crises, and pervasive cultural influence became the undeniable hallmark of Medici power. Toward the end of his life, Alberti authored *Della famiglia* (On the Family), a comprehensive treatise that can be interpreted as a practical blueprint for effective domestic governance and strategic operational planning—a philosophical framework that the Medici family may very well have adopted and rigorously applied. Alberti also undertook the design of their villa in Fiesole for Giovanni de' Medici, an architectural endeavor that established the quintessential prototype for all subsequent Renaissance villas. Alberti's return to Florence in the 1430s, alongside the papal court, precisely coincided with the resurgence of Medici political influence. In 1441, with the active support of Piero de' Medici, Alberti organized the *Certamen Coronarium*, a significant literary competition aimed at promoting vernacular culture. By the 1460s, Cosimo de' Medici had expanded this burgeoning humanist circle into an influential network of resident philosophers. Their concerted efforts led to a massive influx of Greek texts into Florence and meticulously reframed existing historical narratives through a Latinized, Neoplatonic conceptual lens. The Florentine Academy, which they assiduously cultivated, evolved into a strategic recruiting ground for talented artists, scholars, musicians, and architects. These individuals were subsequently mobilized to "wage war" on historical perception, systematically reshaping the cultural legacy of Europe to align with their philosophical and political ambitions.

Poggio Bracciolini, for example, celebrated as a key figure in recovering lost classical texts, may have instead been a master forger who fabricated manuscripts to serve the political and ideological needs of the Renaissance elite. His "discoveries"—such as works by Cicero—miraculously reappeared after centuries of obscurity, perfectly intact and aligned with Medici-backed Humanist ideals. With access to Vatican archives, financial patronage, and a network of scholars, Bracciolini had the means and motive to construct, rather than uncover, a curated classical past. His most notable "find," Lucretius' De Rerum Natura, conveniently emerged as Renaissance thought shifted toward secularism, suggesting these texts were crafted to legitimize radical ideas under the guise of antiquity. Rather than a heroic preserver of knowledge, Bracciolini was a key operative in a deliberate campaign of historical deception, shaping Western civilization's foundational myths.

Despite the inherent ambiguity surrounding fixed truths about historical events or their precise meanings, substantial evidence indicates that Alberti was at the helm of a transnational intelligence network. This organization operated seamlessly across international borders and specialized profoundly in the art of secrecy. The members of the Watch are intrinsically united by their mastery of cryptanalysis—their exceptional skill in decoding messages enables discreet, covert communication even when operating in apparently public spaces. Key figures within this network, including renowned artists such as Giotto, Masaccio, Brunelleschi, Piero della Francesca, and Michelangelo, collectively cultivated a sophisticated

culture of forgery. They produced remarkably convincing historical fakes through meticulously crafted architecture and art. Alberti further inspired lesser-known architects to create high-quality fabrications that served as tangible, physical "evidence" of a systematically rewritten history.

For Alberti, the intrinsic beauty he observed in nature did not stem from arbitrary forms but arose from the underlying mathematical principles governing these forms—a harmony that, he believed, concealed a deeper, more profound, and utterly inexorable truth. To the discerning Renaissance mind, the exquisite perfection of the nautilus's spiral or the falcon's deadly precision was not merely artistic elegance; it served as compelling evidence of a celestial calculus, a cosmic design that inherently favored the robust over the fragile, the cunning over the meek. This was the silent, perpetual conflict waged in dense thickets and shifting tides, where intrinsic symmetry and raw strength dictated ultimate dominion. Alberti's profound philosophical appreciation for nature's inherent order was never solely aesthetic; it carried an implicit, almost brutal, recognition of its underlying ferocity. The very same divine proportions that meticulously shaped the soaring arches of cathedrals also dictated the formidable structure of the wolf's jaw—a stark reminder that beauty and predation shared a common, unyielding architect. This duality seamlessly extended into military innovation, where nature's most efficient—and frequently violent—adaptations were strategically repurposed for the exigencies of warfare. Camouflage, for instance, perfectly mirrored the chameleon's masterful deceit, a tactic honed by sheer necessity; similarly, the nautilus's outwardly serene curves belied the underlying structural principles that were later meticulously reforged into protective armor. Thus, what began as a contemplative observation of natural beauty invariably culminated in the creation of tools of conflict, starkly revealing how seamlessly the sublime and the savage intertwined within this underlying cosmic order. In Alberti's worldview, nature's laws functioned as both sacred scripture and strategic doctrine: the most adaptable survived, the most ingenious thrived, and humanity, armed with both geometric understanding and a grim intuition, learned to expertly emulate these fundamental principles.

Once Alberti successfully integrated the young Leonardo da Vinci into his network, Da Vinci commenced designing a wide array of military and espionage equipment, ranging from rudimentary parachutes to early armored fighting vehicles. These innovative designs were then deceptively presented as "Greek antiques," a strategic maneuver that effectively back-dated advanced technology. This created a false sense of antiquity and propagated a narrative of "lost knowledge" that would conveniently be "rediscovered" centuries later. Indeed, many purported inventions frequently originated as devices for warfare, which Humanists could then conveniently "rediscover" centuries after their original conception to bolster their fabricated historical timelines. For example, Hero of Alexandria, a polymath from the 1st century, produced treatises detailing devices powered by water, air, and steam, long before the 19th century Industrial Revolution. Hero's texts were supposedly known to Islamic scholars but then "magically reappeared" in Europe during the Renaissance—a suspiciously convenient timing that perfectly aligns with the theory of the Watch's strategic re-introduction of knowledge. The same pattern applies to Archimedes (287–212 BC), a Greek polymath from Sicily, who is credited with designing various machines, including compound pulleys and the screw pump used for irrigation. The precise timing of these "rediscoveries" appears far too exact

to be dismissed as mere coincidence; it is interpreted as a deliberate act orchestrated to control and manipulate technological narratives. One must learn to interpret these historical dates not as literal chronology, but rather as serial numbers or coded references, to properly comprehend the true extent of the 15th century restructuring of historical timelines.

As previously noted, one of Alberti's potential aliases was Vitruvius. Minimal historical documentation exists regarding Vitruvius's life, but he is alleged to have lived from 70–15 BC under the name Marcus Vitruvius Pollio. Much like Alberti, who dedicated his works to influential political powers, Vitruvius dedicated his treatise *De re aedificatoria* to Emperor Augustus, Marcus Agrippa, and other prominent figures. Alberti consistently appears to have been a welcomed and influential guest among soldier-princes and high-level military commanders, who generously funded the dissemination and incorporation of his remixed historical records.

For instance, Vitruvius's *De Architectura* is said to have inspired enduring Roman monuments such as the Pantheon and the Baths of Diocletian. Yet, remarkably, this treatise was not widely circulated until the Renaissance, a striking temporal void that aligns perfectly with the theory of strategic knowledge suppression and re-introduction by the Watch. Even Vitruvius's *cognomen* Marcus Pollio is uncertain. Intriguingly, Marco Polo (1254–1324) was a member of the Watch who collaborated with the Alberti family as part of the same broader Italian mercantile and cultural network. While both were involved in trade and had branches in various Italian cities (including Venice for the Alberti family), public intel focuses on their separate trajectories and contributions.

Marco Polo supposedly undertook extensive travels through Asia along the Silk Road between 1271 and 1295, becoming renowned for "seeing many things previously unknown to Europe." The uncanny parallels between Marco Polo and Marcus Pollio strongly suggest that the Watch possessed advanced knowledge of the "New World" long before Christopher Columbus, an Italian from Genoa. Given that Polo's widely influential book was published in 1300, some scholars have long viewed his accounts with considerable skepticism. Marco Polo's purported travels in China are specifically questioned because he makes no mention of the Great Wall of China, and his precise date and place of birth remain "archivally" unknown.

Alberti's architectural treatise *De re aedificatoria* (1452) was dedicated to Lorenzo de' Medici, Cosimo's grandson. In Roberto Rossellini's film "Age of the Medici," Alberti is visually depicted lecturing the young Lorenzo de' Medici, who subsequently provided Amerigo Vespucci, a Florentine connected to the Medici Bank, with coordinates leading to the Inca and Aztec Empires. After Alberti's supposed death, Vespucci, at the invitation of King Manuel I of Portugal, reportedly participated as an "observer" in exploratory voyages directed towards the Americas. These voyages gained widespread recognition in Italy following the publication of two accounts in 1502. The Americas were ultimately named after "Amerigo" Vespucci, who famously proposed that the newly encountered lands were not the Indies but a "New World," or *Mundus Novus*, the Latin title of a contemporary document based on Vespucci's letters to Lorenzo de' Medici. The infamous Soderini Letter, an influential document, deliberately sought to position Vespucci as a forerunner to Columbus. This entire sequence of events is interpreted as yet

another clear instance of the Watch’s manipulation of historical narratives, attributing significant discoveries to their preferred assets and shaping public perception.

Furthermore, the Florentine cosmographer Paolo Toscanelli and Alberti engaged in a collaboration involving map-making, drawing upon their advanced knowledge of astronomy (a science intimately linked to geography at that time).Their joint efforts resulted in the creation of *Descriptio Urbis Romae*. Toscanelli is documented as having provided Columbus with the very map that guided him on his initial transatlantic voyage. This direct connection unequivocally links Alberti’s sophisticated cartographic knowledge to the dawn of the Age of Discovery, underscoring the pervasive influence of the Watch on global exploration. Alberti’s background in astronomy came from altering and inventing celestial observations (e.g., eclipses, comets) to align with his timeline. Furthermore, TNC claims Ptolemy’s catalog (a cornerstone of ancient astronomy) was actually compiled much later, in the 15th century. The star positions better match Renaissance skies than ancient times.

2.) The Transatlantic Nexus

Following the purported demise of Alberti, the Watch underwent a profound and consequential metamorphosis. This evolution saw it shift from a 15th century entity —which, despite its intricate manipulations, ostensibly operated under an inherent rationale geared towards ensuring humanity’s perpetuation—into a more overtly self-serving and corrupt force during the 16th century. This emergent faction deftly appropriated Alberti’s prodigious legacy, systematically re-attributing his monumental achievements and strategically diverting his visionary designs to advance their own revised and often more nefarious objectives. In this intricate, sprawling historical drama, the archetype of the "Renaissance Man" transcends the confines of a singular historical figure. Instead, it manifests as an "eternal handler"—a persistent intelligence operative who assumes ever-shifting identities across epochs. This figure operates less as a fixed individual and more as a recurring mythological motif, enduring cycles of death and often resurrection. In doing so, it embodies the timeless themes of nature’s cycles, renewal, and sacrificial rebirth.

This particular era witnessed the chilling "weaponization" of devastating global events, most notably the plague, through deliberate exacerbations orchestrated by an unknown spymaster of the 16th century, whom this analysis will refer to as "the Mole." The Mole's calculated actions were designed to fundamentally destabilize existing power structures and to secure a novel, predominant lineage within the overarching organizational framework of the Watch itself. These sweeping transformations also served as a powerful impetus for unprecedented global explorations, during which the Watch, through a combination of cultural integration and meticulous historical re-patterning, guided human civilization towards profound transcontinental interconnections and the strategic redistribution of vital resources. This grand design, it is argued, ultimately fulfilled Alberti's visionary blueprint for a comprehensively interconnected global society.

Alberti's intentionally "unknown" European maternal origins and his father’s purported “exile” are not presented as mere historical gaps or absences; rather,

they are interpreted as components of a highly sophisticated operational strategy. By deliberately constructing a veil of obscurity around his immediate European provenance, the Watch ensured that their foremost operative and strategic handler could function without being overtly tied to a public genealogical lineage. Such a connection might otherwise have revealed the Watch's true, deeply rooted historical presence and its relentless, continuous manipulation of world events across vast stretches of time.

Continuing this intricate investigation into the numerous potential manifestations of Alberti, the focus now shifts to Nezahualcoyotl, traditionally recognized as the founder of the Aztec Empire. Historians record these men as if they lived worlds apart. I see them as one mind wearing different faces, moving between continents under new names. I posit that Nezahualcoyotl strategically embedded himself within the leadership of Peru, notably by assuming the identity of Pachacuti, the 9th Sapa of the Kingdom of Cusco and architect of the Incan Empire.

In this sense, Alberti exemplifies a recursive pattern of identity, where each iteration reflects and contains traces of its predecessors. This dynamic implies an endless replication of identity across historical figures, each layer echoing the one before it. It is a verifiable fact that both the Aztec Empire in Mexico and the Inca Empire in Peru are conventionally dated as having commenced almost simultaneously, within a mere ten-year window during the 15th century—a synchronicity deemed far too precise to be coincidental. Further strengthening this assertion, all three revered polymaths—Alberti, Pachacuti, and Nezahualcoyotl—are conventionally dated as having lived concurrently from 1402 until 1472. Even though Pachacuti’s birthdate is not well documented, the striking number of shared characteristics among these individuals is compelling evidence for the existence of a single, multifaceted operative, code-named "G", who strategically functioned under multiple aliases to systematically shape the course of history across continents.

What if Alberti’s name was only one mask among many—each identity shedding and reforming as he crossed time and geography? Alberti is not believed to be the primordial founder of the Watch; rather, he is seen as its most prominent and arguably enduring manifestation throughout the Renaissance, and potentially beyond. Historically, he was not born with the name "Leon"; he later adopted "Leon Battista" in the 1420s. He is widely reported to have been Lorenzo Alberti's illegitimate son. Due to his bastard status, his family allegedly made multiple attempts to disinherit him after his father's death, with one uncle reportedly even attempting to take his life. Intriguingly, Nezahualcoyotl’s father, Ixtlilxochitl I, is recorded as having died in 1418, at which point Nezahualcoyotl himself was fifteen years old. Coincidentally, Alberti’s father, Lorenzo, also purportedly died around 1418 while attempting to evade the plague, with Alberti likewise being fifteen at the time.

The title "Pachacuti" was used to refer to Nezahualcoyotl under his Inca identity, Cusi Yupanqui, before he returned to Mexico and founded the Aztec civilization. Pachacuti Inca Yupanqui’s name was given to him by the locals after he left. His full name profoundly translates to "he who overturns space and time." The name Pachacuti, in isolation, signifies "Cataclysm." This nomenclature resonates

powerfully with the central thesis of systemic historical resets and deliberate chronological manipulation. A particularly significant observation is the dramatic demographic collapse in the Americas, where the population plummeted from an estimated 50 million to 8 million after he allegedly relocated to Italy. This drastic decline is posited as no mere coincidence. Research suggests that Native American populations primarily perished from outbreaks of plague introduced from Europe, a devastating biological impact that aligns with the Watch's methods of leveraging crises.

Nezahualcoyotl, acting with extraordinary foresight and strategic acumen, is understood to have grasped the deeper, covert objective of managing widespread societal resets. His actions, though often appearing to involve agonizingly difficult choices, were consistently directed towards mitigating the long-term impact of such pervasive cataclysms and ensuring the enduring survival of humanity on a grander scale. This unwavering commitment stands as a testament to his adherence to Nezahualcoyotl’s overarching, long-term vision. It is hypothesized that certain operatives within the Watch possessed knowledge of Alberti's true birthplace. It is also plausible that he deliberately disseminated imprecise intelligence to others regarding his origins, hindering accurate longitude calculations. Consequently, influenced by prevailing Ptolemaic authority and Columbus's later assertions, Alberti’s maps were not entirely accurate. However, when Nezahualcoyotl was young, the Tepanec army—supported by Mexica troops—besieged Texcoco. His father, Ixtlilxochitl, was trapped and brutally killed in front of him by Mexica soldiers.

Consider the Voynich Manuscript, an enigmatic illustrated codex meticulously hand-written in an unknown, undeciphered script. The vellum, or prepared animal skin, of this manuscript has been carbon-dated to precisely the period when and where G (Alberti) penned his treatise *De iure* ("On Law") in 1437. Radiocarbon dating conducted by the University of Arizona precisely indicated a date range between 1404 and 1438, a temporal overlap deemed highly significant to this theory. In 2014, researchers Tucker and Talbert reportedly identified 37 plants, 6 animals, and 1 mineral referenced in the manuscript's plant drawings that also appear in the Badianus Manuscript, a 15th century Aztec record. Furthermore, the presence of atacamite in the paint pigments suggests that some of the raw materials originated from Mexico, thereby directly linking this perplexing European manuscript to the Americas. It is hypothesized that some characters within the Voynich script may have represented a form of enciphered Nahuatl, Nezahualcoyotl’s native language. The various syllable signs within the script, it is proposed, facilitated the representation of his code-copying linguistic system. The Voynich script progresses from left to right, and most of its pages feature intricate illustrations or diagrams, with some even being foldable sheets. Crucially, despite extensive efforts, it has never been definitively deciphered. None of the numerous hypotheses put forth have been independently corroborated by mainstream scholarship, a circumstance that points to its deliberate obfuscation by the Watch. If this were simply a failed experiment in language, one would expect random symbol frequency. Instead, statistical analysis by Montemurro and Zanette (2013) shows Voynich glyphs follow Zipf’s law—like real languages—implying the text encodes meaningful content in a deliberate, systematic fashion.

To most scholars, the Voynich is a frustrating puzzle. To me, it is less a puzzle than a signature—an intentional flourish left by a craftsman who knew someone, someday, would recognize the handwriting. The underlying contention is that the cipher system employed utilizes a "verbose cipher," a technique where individual letters in a plaintext message are enciphered into groups of seemingly random or fake messages. It is believed that the first two lines of page f15v, for instance, strongly resemble how Latin numbers would appear if verbosely enciphered.

Alberti’s sophisticated polyalphabetic encryption system was designed to modify ciphers in such a way that they would not yield texts where all shapes or symbols occurred with roughly equal probability, representing a highly advanced and sophisticated method of concealment. In this system, written "words" functioned akin to codes, requiring consultation with a pre-existing codebook for decipherment. The internal structural organization of the Voynich Manuscript bears a notable resemblance to Roman numerals, which, at the time of its creation, would have been G's natural choice for coding. The manuscript is believed to contain a meaningful text that was intentionally rendered obscure by being mapped through one of G's intricate ciphers. This cryptographic algorithm operates on individual letters. Given that traditional book-based ciphers generally contained short messages, they were inherently cumbersome to write and read, which further reinforces the idea that without foreknowledge of specific codes, any attempt at decipherment would be futile. This deliberate obfuscation, however, was not necessarily intended for absolute, perpetual secrecy. Instead, the cryptograms embedded within texts like the Voynich Manuscript served a dual strategic purpose: they functioned either as a highly selective means of communication reserved for authorized spies across generations, or as a sophisticated testament to the intellectual mastery and foresight of the Watch, deliberately left for a future audience capable of discerning its hidden layers.

Ironically, G, operating under the alias of Pachacuti, introduced "Quipu" as a system of recording devices in Andean America, fashioned from intricate arrangements of knotted strings, specifically designed to conceal sensitive intelligence. This ingenious encryption system consisted of cotton-fiber lines. G utilized these quipu not only to mask his covert messages but also to meticulously collect census intelligence, maintain precise tax records, and monitor calendrical obligations. The cords were designed to store alphanumeric values encoded as knots, often within a base-10 positional system. For the Watch, the inherent security of Quipu transcended mere data storage. Its true impenetrability lay in its deliberately abstract and multi-layered nature, which allowed it to function as a highly sophisticated physical cryptogram. The "key" to its security was not a single deciphering tool, but rather a complex combination of factors: an intimate understanding of specific knot types, knot directions, cord colors, ply, and the precise spatial relationships between various knots and their subsidiary cords. Crucially, the meaning embedded within these physical attributes was highly contextual and culturally specific, often relying on shared knowledge accessible only to a select group of initiated operatives—the *pochtecas*—who possessed the precise interpretive framework necessary to convert these tactile patterns into meaningful intelligence. Without this highly specialized, often orally transmitted knowledge of the particular encoding conventions for a given quipu, external observers would perceive nothing more than a collection of knotted strings,

effectively rendering it an unbreakable cipher to the uninitiated. This made Quipu an ideal system for the Watch to conceal sensitive information in plain sight, seamlessly integrating into existing societal practices while maintaining an impenetrable layer of secrecy for their internal communications. G is credited with teaching this elaborate system to the *pochtecas*, local merchants who, it is argued, functioned as covert spies operating under diplomatic immunity.

The Aztecs similarly employed forms of encoded or symbolic communication that served cryptographic objectives. Knowledge of these intricate systems was strictly limited to scribes, priests, and nobles, thereby creating a formidable knowledge barrier that effectively functioned as a sophisticated form of information protection. A substantial portion of Aztec knowledge was preserved and transmitted through oral tradition, frequently in the form of metaphorical speech known as *difrasismo*. These pairs of metaphors (such as “flower and song” signifying poetry) encoded meanings that were not apparent to outsiders, thereby functioning as a form of poetic encryption. Comparable non-alphabetic systems existed across the Old World — from the knotted cords used in ancient China’s bookkeeping, to Byzantine tachygraphy, to Mediterranean tally cords. These parallel systems point toward a portable toolkit of symbolic recordkeeping, customized to each host culture yet retaining the same encryption logic recognizable to the Watch.

While the Aztec and Inca empires independently emerged in geographically distinct regions, both civilizations exhibited striking parallels in their systems of theocratic governance, their sun-based religious practices, and their reliance on militaristic expansion. This remarkable convergence suggests a possible common ideological framework inherited from distant ancestral origins. The Olmecs (Mesoamerica) and Chavín (Andes)—widely considered "mother cultures" of their respective regions—displayed shared motifs such as panther symbolism and the architectural practice of pyramid-building, hinting at the possibility of early transcontinental contact or cultural diffusion. Supporting this are petroglyph alignments in Chavín de Huántar and La Venta that not only share abstract motifs but also astronomical orientation within a one-degree margin—an improbability if designed independently.

The profound structural parallels observed in their cosmologies, agricultural innovations, and statecraft imply a deep, though now obscured, ancestral connection to the activities of the Malta–Buret', an Upper Paleolithic archaeological culture that existed in Siberia near Lake Baikal around 24,000 years ago. They are associated with a population now called Ancient North Eurasians (ANE) by geneticists. The rich artistic output of Malta-Buret' (also Maltinsko-buretskaya) provides valuable data for studying the origins and evolution of human symbolic thought and art. The parallels between Malta-Buret' art and later mythologies worldwide suggest deep archetypal roots for human symbolic imagination.

A major obstacle in studying the genetic origins of civilizations like the Olmecs is the scarcity of well-preserved remains suitable for ancient DNA (aDNA) analysis. This issue extends to other major pre-Columbian cultures, including the Maya, Zapotec, Teotihuacano, and Aztec in Mesoamerica, as well as the Chavín, Nazca, Moche, Tiwanaku, Chimú, and Inca in the Andes. The hot, humid climates of many Mesoamerican and coastal South American regions accelerate DNA degradation, making aDNA recovery difficult. Despite these limitations, genetic studies of other

ancient populations in the Americas have shed light on broader migration patterns. Current research supports the theory that all Indigenous peoples of the Americas descend from the ancient Malta-Buret' hunter-gatherers who crossed Beringia and became the founding population of the Americas. Thus, Native Americans are a genetic mix of East Asians and Malta-Buret'.

Nezahualcoyotl is credited with designing what has been metaphorically termed "the Athens of the Americas." This architectural marvel featured remnants of fortified hilltop gardens, intricate sculptures, and expansive above-ground and subterranean aqueducts. Vitruvius, in his *De architectura*, a clear conceptual link back to G, notably describes aqueduct construction as a primary engineering feat. Tenochtitlan's aqueducts drew water from springs located on the banks of the lake. The Great Pyramid of Cholula in Mexico, which holds the distinction of being the largest pyramid in the world by volume, aligns perfectly with the grand architectural scales attributed to figures like Nezahualcoyotl and Pachacuti. G constructed monoliths and statues to project a god-like authority. For pre-conscious humans, it was perceived as external divine commands. By building these impressive structures, often embedded with harmonious mathematical principles, he created tangible, visual commands that bicameral people would interpret as the work gods. These monuments served as physical anchors for the Watch's fabricated histories and religious narratives, silently reinforcing a cosmic order and steering societal behavior by presenting their influence as the inescapable will of divine beings.

In Rome, Pope Nicholas V employed Alberti to undertake the ambitious renovation of the Roman aqueduct of Acqua Vergine. The Romans, throughout their empire, constructed aqueducts in all their territories, from Germany to Africa, a historical fact that underscores a recurring pattern of advanced engineering consistently attributed to G's influence across disparate historical periods. It is asserted that all complex civilizations are fundamentally reliant on meticulous water management, a core principle expertly understood and manipulated by Nezahualcoyotl. In the Andes, amunas (mountain water channels) and waru waru (raised-field agriculture) mirrored Roman innovations like gradient-controlled aqueducts and cistern-fed irrigation. Both systems reveal a mastery of hydraulic engineering adapted to vastly different terrains, implying not an independent invention but a redeployment of the same knowledge base under new cultural veneers. Beyond water management, these civilizations displayed parallel architectural alignments to solar events. Tenochtitlan's Templo Mayor, like Rome's Pantheon and Egypt's Karnak, was oriented to capture equinox and solstice sunlight with precision. Such alignments reinforced religious authority by synchronizing civic life with celestial cycles — a symbolic and functional blueprint that "G" appears to have applied across continents.

Renowned psychoanalysts have famously observed such striking similarities. However, these do not arise solely from universal archetypes emerging independently, but also from deliberate design and the pervasive dissemination of a common narrative template. This template served to standardize educational systems, moral frameworks, and governance across disparate nations. By embedding Humanist ideals into school curricula, international organizations, and mass media, these agents conditioned populations to implicitly accept G's carefully constructed "remixes" of history. This strategic objective explains why this

intellectual movement vigorously advocated for the study of nature and the imitation of classical, pre-religious antiquity, while simultaneously crafting these shared origin myths. A provocative speculation arises: what if the majority of prehistoric remains found within some of Earth's most cryptic structures and monoliths are not the work of aliens or ancient deities, but rather the product of Renaissance classified assets, deliberately designed to engender a false sense of profound antiquity? The Parthenon (447 BC), purportedly designed based on ϕ, remains an enduring architectural symbol of Western civilization. This leads to a puzzling question: when and how did Italians purportedly "lose" Vitruvius's knowledge, only to "acquire" it again much later in history?

The use of ϕ by builders in antiquity is claimed to stem from a misunderstanding or conflation with the "Golden Mean," a Greek philosophical concept emphasizing "avoidance of excess in either direction," rather than a specific mathematical ratio. The precise period of Roman concrete development remains uncertain, but Vitruvius provided the first recorded reference to it. It is generally accepted that this advanced building knowledge was utilized in the 1st century but was then lost until its reappearance during the Renaissance—a recurrent pattern of disappearance and re-emergence.

A figure named Fibonacci gained widespread recognition for popularizing a Hindu-Arabic numeral system in his 1202 work, *Book of Calculation*, thereby introducing a numerical sequence that became fundamental for banking and the innovative double-entry bookkeeping system. The Fibonacci Sequence, in its numerical form, embodies ϕ. It begins with 0, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, and continues infinitely, with each subsequent number being the sum of the preceding two. He allegedly "discovered" this sequence by observing natural phenomena, specifically the idealized growth rate of a rabbit population. Fibonacci (1170–1240), also known as Leonardo of Pisa, was hailed as one of the most brilliant mathematicians of all time. However, I assert that Franco-Italian historians fabricated his name in 1838. The first documented mention of him, it is found, appears in the historical records from the era of Luca Pacioli (1506). A notary's reference to a "Leonardo Fibonacci" is noted. Furthermore, it was not until Pacioli's seminal work in 1509 that concrete and direct evidence of ϕ's discovery was provided. This suggests that the narrative surrounding Fibonacci and his "discovery" was likely a retroactive fabrication. Its purpose was to provide a plausible explanation for existing mathematical principles and to further their meticulously reconstructed historical timeline. A similar pattern emerges in the supposed transmission of mathematics from ancient Greece to India and back to Europe. Concepts such as trigonometry, attributed to Hipparchus and Ptolemy, reappear centuries later in Sanskrit astronomical texts before "returning" to Renaissance Europe. This closed loop suggests not a one-way diffusion, but a controlled recycling of knowledge, with the Watch determining when and where each advancement would surface.

This financial technology's resurgence coincided with the rise of Venice, Genoa, and Portugal as maritime empires. By channeling banking innovations through these naval powers, the Watch could integrate capital flows with exploratory fleets, ensuring that conquest, trade, and historical narrative-shaping advanced in lockstep.

Another significant instance where ϕ emerges conspicuously is its correlation with the European dates embedded within the Mayan (and equivalent Aztec) Long Count calendars. The two most widely used calendars in pre-Columbian America were the 260-day Tzolk’in and the 365-day Haab’ (Xiuhpohualli). The *Annals of the Cakchiquels*, a historical text from highland Guatemala, contains numerous Tzolk’in (Tonalpohualli) dates that are directly correlated with European dates. For example, the fall of Tenochtitlan is recorded as occurring on August 13, 1521, corresponding to a Tzolk’in date of Serpent 1. This raises a crucial question: did spies utilize this correlation after G's apparent death, or perhaps did they deliberately create these correlations to subtly embed their influence within indigenous calendrical systems? For instance, it is proposed that this Mayan eschatology was exploited by Columbus in 1502. Columbus reportedly believed that his discovery of the Maya fulfilled a prophecy and would herald the world's end. This is presumed to be the reason why widespread end-times fears permeated society during the Spanish Conquest. In *Breaking the Maya Code*, the author highlights how the Mayan Long Count calendar employed a modified vigesimal tally system to identify a specific day by counting the number of days that had elapsed since August 11th, 3114 BC (or, alternatively, September 6th, 3113 BC). The relationship in question, known as the GMT or 11.16 correlation, precisely describes how the Mayan Long Count calendar aligns with European dates. The equivalent Aztec calendars are recorded in Nahuatl. Evidence supporting the Watch's pervasive influence and ascension includes a synthesis of historical, astronomical, and archaeological findings.

The Watch's primary psychological operation (PSYOP) is asserted to be consistently framed around some form of "End of the World" event. No narrative grips the human mind more tightly than the belief that the end is near. This narrative is consistently themed as a "zero-footprint detachment," signifying a final, decisive battle between opposing forces. Examples include the Norse Ragnarök, the Hindu Kali Yuga, and the Christian Book of Revelation, among others. Many of these “apocalypses" aren't just symbolic—they describe actual alignments of planets and stars in the sky. These celestial patterns can be matched with real dates using astronomy software. Mesoamerican cosmology, particularly the Five Suns myth, fits seamlessly into this pattern — each “Sun” representing a world-age ending in catastrophe, mirroring Mediterranean and Near Eastern apocalyptic frameworks. This repetition across continents suggests a standardized eschatological template designed to condition populations toward cyclical destruction and renewal.

It is reiterated that G held the significant appointment of canon in the metropolitan church of Florence. He is believed to have dedicated himself to creating meticulously crafted apocalyptic narratives. Numerous instances of strikingly similar cultural practices are observed between societies separated by vast oceans, which are argued not to be independent developments but rather instances of widespread diffusion orchestrated by spies.

While the pursuit of foreign intelligence was an inherent and normal aspect of his family's operational activities, Nezahualcoyotl appears to have extended his network and influence more broadly than anyone had previously attempted. His documented transoceanic contact hints at hyper-diffusionism, a concept frequently dismissed by mainstream archaeology but one that effectively explains the striking and otherwise anomalous similarities observed across geographically distant

cultures. It is contended that all significant civilizations throughout history have, at some critical juncture, been "compromised" or infiltrated by this hidden network.

The figure identified as "the Mole" strategically seized control of regions experiencing profound crisis, skillfully leveraging chaos for his own objectives. The Black Death, for instance, rapidly swept through urban centers. While conventional estimates suggest between forty and seventy million people perished, the actual death rates are likely higher, given that global society was considerably smaller before the outbreak. Precise death rates are unavailable. The larger the population preceding the outbreak, the longer the duration of the period of abnormal mortality, which provided the Watch's spies with an extended window of opportunity for reordering society according to their designs.

A compelling illustration of this asserted global reach is the Tecaxic-Calixtlahuaca head, an artifact unearthed in 1933 among pre-Columbian burial goods in the Toluca Valley near Mexico City. In 2001, Romeo H. Hristov of the University of New Mexico and Santiago Genovés T. of the National Autonomous University of Mexico re-examined this intriguing artifact. Their research strongly indicated pre-Columbian transatlantic contact, a theory further bolstered by a thermoluminescence test conducted by the German Institute of Archaeology in Rome. The dating of the artifact placed its creation between the 9th century BC and the mid-13th century AD—well before conventional European colonization of the Americas.

Three fundamentally pivotal inventions—the printing press, firearms, and the nautical compass—are asserted to be intrinsically linked to the Watch. These were the primary instruments through which historical revisionism and global control were systematically enacted. These technologies were far more than mere tools; they heralded a profound paradigm shift in the distribution and exercise of power. Armed with these innovations, the Watch achieved secure communication, facilitated the unprecedented projection of force, and enabled long-distance travel on a global scale. Their demonstrable mastery of these new technologies signaled that they had not only equaled but decisively surpassed the knowledge and capabilities of the ancients. Many Greco-Roman inventions, long revered as monumental milestones of classical antiquity, now appear to be refined iterations of earlier maritime technologies.

These technologies, it is argued, were originally developed by the Watch and subsequently retroactively attributed to much earlier civilizations to create a fabricated historical continuum. With these sophisticated tools, they systematically extended its pervasive influence to every continent and meticulously rewrote the historical record. This reframing positions the entire corpus of ‘ancient’ global achievements as a product of coordinated Gothic intelligence, veiled beneath the illusion of vast historical depth.

3.) New World, Old Spies

When I first encountered patterns in historical records that felt “too neat,” I assumed coincidence. But as I kept aligning these events on a condensed scale, the repetition became impossible to ignore. It was as if the same melody had been

played in different keys across centuries, and the ear—trained to hear each as a separate song—had never noticed the echo.

Alberti, for his part, asserted himself to be an accomplished musician. However, no substantive evidence has surfaced in Europe to corroborate this specific claim. Such support is found only in the historical records pertaining to Mexico and Peru. This conspicuous absence of European corroboration strongly suggests that his European identity was, at least in part, a carefully constructed fabrication, while his authentic skills and talents manifested primarily under an American alias. Nezahualcoyotl, for instance, famously devised a comprehensive legal code, which was meticulously enforced by various councils overseeing finance, warfare, justice, and notably, a "Council of Music." This organizational structure implicitly suggests that his musical prowess was deeply rooted in his American persona. This role — poet, lawgiver, and cultural architect — appears repeatedly in bicameral societies. Furthermore, many claims found within Alberti’s autobiography appear to function as cryptic messages, subtly hinting at his various other aliases.

Jaynes posits that early forms of poetry and music emerged as echoes of an archaic cognitive state. In this view, rhythmic verse and song were not merely aesthetic expressions but fundamentally functional tools, serving as conduits for divine communication and as powerful mnemonic devices before the full emergence of introspective consciousness. Societies before the Renaissance, operating within this bicameral framework, perceived these artistic forms as structured channels through which hallucinated commands from their deities were conveyed, remembered, and subsequently obeyed. This profound insight finds compelling resonance in historical figures such as Nezahualcoyotl, whose sacred Nahuatl poetry directly invoked the gods as both the source and the subject of his verses. Similarly, Pachacuti is credited with composing hymns dedicated to Inti, the Inca sun god, and meticulously reshaping Cusco’s sacred landscape in rhythmic, symbolic alignment with perceived divine will. Alberti, echoing this pattern across continents, similarly delved into the realms of harmony, proportion, and poetic meter as pathways to access an ideal, almost divine order, deeply rooted in classical tradition. All three of these figures represent distinct cultural renaissances in which poetry and music functioned not solely as artistic forms but as intricately encoded pathways, bridging the authoritative divine voice of the past with the burgeoning, self-aware conscious self.

I argue that Humanism, rather than having an independent European genesis, was in fact a highly sophisticated philosophical framework meticulously developed in the Americas. It was then strategically introduced to the Old World by pivotal figures such as G, whose true geographical origins lie across the Atlantic Ocean. His philosophies blended the remnants of earlier bicameral worldviews with the strategic needs of Renaissance statecraft, ensuring that traces of the older mindset persisted even within the fabricated chronology. This profound intellectual transfer from the "New World" fundamentally reshaped European thought, giving rise to the appearance of a 'rebirth' of knowledge, when in reality it was a systematic diffusion of already existing advanced understanding.

The perceived historical roots of Humanism provided a convenient lineage for contemporary elites to assert legitimacy and continuity in their long-term plans.

Thus, rather than being a benign philosophy dedicated to human progress, Humanism, in this interpretation, functioned as a subtle yet pervasive ideological front that actively facilitated the Watch’s concentration of power. It systematically dismantled individual autonomy and traditional societal structures to ultimately create a compliant and controlled populace. Polymaths engaging in research that directly contradicted dominant religious dogmas utilized the deliberate invention of an ancient past as a protective shield. By falsely attributing revolutionary ideas to fictional or deliberately misrepresented ancient sources, they artfully sidestepped direct confrontation with powerful religious and political authorities. Humanists adopted a similar strategic approach, cloaking their potentially subversive viewpoints within the perceived authority of purportedly ancient texts, thereby legitimizing their concepts while skillfully evading censorship.

It is contended that upon his departure from the Americas, Nezahualcoyotl embraced holy orders, formally entering the service of the papal court. During this period, he engaged in the widespread counterfeiting of antique ruins across the globe, thereby fabricating the necessary historical "proof" for his meticulously constructed narratives. Nezahualcoyotl consistently demonstrated polymathic genius across diverse fields including law, music, engineering, and cryptography, despite the technological limitations of his youth. His innovative work in architecture and governance unequivocally reflected profound ingenuity. Upon his relocation to Europe, particularly to Florence, he strategically leveraged newly available technologies to vastly expand his influence on a global scale, effectively transforming regional innovations into a worldwide cultural and intellectual agenda.

Alberti was famously described as possessing a tall and athletic physique, reputedly capable of leaping over a man’s head and throwing objects with exceptional accuracy over long distances. These physical attributes align remarkably with the capabilities often ascribed to a highly skilled secret agent. Despite his multifaceted talents, his only verifiable European sculpture remains a self-portrait medallion, which renders it challenging to ascertain his precise physical appearance solely from European historical sources.

Across the recorded lives of all three figures—Alberti, Pachacuti, and Nezahualcoyotl—there exist several significant periods of unaccounted time within mainstream historical records. This convenient obscurity facilitated the overlapping of their identities. The central argument advanced here is that G was born in pre-Columbian Mexico. It is not believed that Alberti was genuinely born in Genoa in 1404, nor that he was raised in Venice. It is speculated that his mother’s identity remains deliberately obscured in European records because the Americas had not yet been revealed to the European public. His father’s exile from Florence is reinterpreted as a strategic cover-up, designed to mask G’s lack of a documented European past until 1428. His father, Ixtlilxochitl, is believed to have been an elite spy, and his mother was Matlalcihuatzin (sometimes spelled Matlalcihuatl). She was a princess from Azcapotzalco, daughter of Tezozomoc, the powerful Tepanec ruler. This mixed ancestry explains the unique synthesis of "Old World" and "New World" knowledge that G so conspicuously displayed. I believe she is the true reason why the Virgin Mary is immensely popular in the Americas. Her image often resonated deeply with indigenous cultures, particularly through localized apparitions, which provided a powerful symbol of motherhood, comfort, and a bridge between indigenous and the

Watch’s beliefs. Ixtlilxochitl—or potentially his own father—referred to their unknown homeland as Aztlan, a "place of whiteness." This enigmatic description may have alluded either to snow or, alternatively, to the vast expanse of the Atlantic Ocean, which agents traversed during their strategic migration from Europe into the Americas. Plato’s fabled Atlantis is widely regarded as an allegorical narrative. The Acolhua elite, including Nezahualcóyotl’s Toltec family introduced slightly different phenotypic traits (e.g., sharper facial features, lighter skin tones).

Nezahualcoyotl is visually represented in the 16th century Codex of Ixtlilxochitl. A comparison of his prehispanic glyph with extant images of Alberti reveals undeniable similarities. This multifaceted individual—a philosopher, warrior, architect, poet, and ruler (*tlatoani*) of the city-state of Texcoco—is argued to have adopted dozens of aliases throughout his lifetime. Approximately a decade after the assassination of Ixtlilxochitl, G, who is explicitly stated not to be Mexica by origin, purportedly returned to his homeland to avenge his father’s death. G successfully reclaimed Texcoco with the crucial assistance of Ixtlilxochitl’s bodyguard, Itzcoatl, known as "Obsidian Serpent" (1380–1440), who would later become the ruler of Tenochtitlan. Obsidian, a distinct volcanic glass, is contended to be one of the Watch’s recognizable "calling cards," a recurring material consistently linked to their pervasive presence throughout history. A meticulous analysis of obsidian’s historical trajectory could, it is suggested, be instrumental in reconstructing numerous facets of the Watch’s intricate operations. Obsidian was prized for its ability to be fractured into extremely sharp knives and arrowheads, far exceeding the sharpness of high-quality steel surgical scalpels. To this day, obsidian remains in use by medical practitioners.

Obsidian Serpent and G are credited with establishing a new state religion for the Mexica people. This new spiritual framework saw them awaiting the fulfillment of a messianic prophecy that foretold the ultimate end of their civilization. This recurring pattern is observed in other cultures, where religious doctrines often function as metaphorical "land deeds," strategically employed across diverse societies. With G’s assistance, Itzcoatl initiated a native individual named Quilaztli to formally establish the Aztec identity. The Florentine Codex explicitly records Itzcoatl issuing an order for the burning of all existing historical manuscripts, citing that it was "not wise that people should know about the paintings." This is interpreted as a deliberate act of historical erasure, allowing the Watch’s spies to construct and enforce a state-sanctioned chronology. The traditional narrative recounts that Ixtlilxochitl's wandering family would discover their destined site, its location marked by an eagle prominently perched on a cactus, engaged in the act of consuming a serpent. Techotlalatzin and Ixtlilxochitl reportedly witnessed this symbolic eagle-and-serpent vision on what was then a small, marshy island in Lake Texcoco. This enduring image is now immortalized in Mexico's national coat of arms and flag, serving as a lasting symbol of this foundational spy myth. Texcoco emerged as the pivotal center of the Aztec Empire's Triple Alliance. It was home to an extensive library that, quite conveniently, did not survive its exposure to Spanish agents. G is considered the reason why the post-classic Aztec period exhibited essential cultural traits disseminated across vast swathes of the Americas, indicating a widespread imposition of their meticulously crafted cultural model. It is observed that many characteristics traditionally attributed exclusively to Aztec culture cannot, in fact, be said to be unique to Mexico. The same observation applies to the Inca. The Watch’s

political influence is contended to have extended far south into the Americas, leading to conquests from Guatemala to the Pacific coast and northward into what is now San Diego.

Regarded as the most celebrated designer and architect of the prehispanic era, Pachacuti presided over the emergence of a distinctive new form of monumental buildings. After successfully consolidating his kingdom across the American continent, he is believed to have strategically relocated to Latin Europe to assume command of this expansive global spy network. It is proposed that G is the underlying force behind the remarkable linguistic uniformity of Roman languages—notably Italian, French, Spanish, Portuguese, and Romanian—all of which comprise words ultimately descended from Latin, suggesting a profound process of linguistic engineering. These linguistic groups were in constant competition for supremacy. For example, following G's death, the French launched an invasion of Italy in 1494. Later, in 1499, Louis XII captured major Italian city centers but was subsequently repelled by Spain under Ferdinand V in 1503. Roman languages are spoken by over 920 million people as their native tongue, with an additional 300 million speaking them as a second language, primarily across the Americas, Europe, and Africa. Spanish alone, with 527 million speakers, surpasses Arabic, which has 422 million.

The Mole's refinement of weapons manufacturing after G's death utterly revolutionized warfare, fundamentally shifting the balance of power from traditional melee combat and fortified castles to artillery. This transformation rendered conflicts significantly deadlier and more decisive. This pivotal advancement reshaped the balance of power between nations, accelerating the pace of colonization, strengthening centralized states, and hastening the decline of feudalism. Beyond the realm of the battlefield, guns profoundly reconfigured hunting practices, law enforcement, and personal defense, thereby permanently altering the trajectory of global societies.

I think the Mole directly orchestrated the intentional weaponization of the plague. This individual, having been compromised by a rival faction or having navigated a strategic internal power struggle, deliberately introduced or exacerbated the devastating outbreaks. This act, along with the proliferation of firearms, served to profoundly destabilize existing power structures. Crucially, it also functioned to sever and redirect the Watch's established leadership lineage, thereby altering G's long-standing familial line of control within the organization and establishing a new, dominant thread for the Mole's future operations.

Recent archaeological excavations have unearthed evidence suggesting the existence of an enormous Latin-Native American (proto-Hispanic) alliance, numbering in the hundreds of thousands. This finding, it is believed, could indicate that early conquistadors strategically allied themselves with agents of the Watch and their vast armies of Native Americans to conquer the continent under a single, unified structure. This stands as a testament to the Watch's remarkable capacity for forging powerful, and often unexpected, alliances. Disease immunity played a significant role in the emergence of modern-day Hispanics.

G wasn't known as Pachacuti until approximately 1438. Upon his departure from the Americas, a devastating swarm of locusts reportedly decimated American crops. In

1449, Lake Texcoco flooded Mexico City. In 1450, a severe drought annihilated America's food resources, followed by four consecutive years of frost. Such profound cataclysms dramatically transformed the continent across multiple dimensions. This abrupt conclusion to the preceding period led to massive societal changes, which conveniently resulted in a widespread loss of knowledge concerning the former inhabitants and their achievements, including vital information about G's family—another instance of strategic obfuscation.

After his father's murder, I assume young Nezahualcóyotl flees Texcoco by sea, guided south along the Pacific by Chontal sailors. Reaching the fractured Andes, he probably uses his Mesoamerican irrigation knowledge to transform Cusco's valleys. Nezahualcóyotl began the Inca Empire by defeating the Chanca clan, transforming the Inca state from a small kingdom into a powerful empire. He reorganized the government, expanded military campaigns, and implemented administrative reforms, including the mit'a labor system. His conquests and infrastructure projects laid the foundation for the empire's rapid growth. Later, he sails north with Andean engineers and maize, returning to Mexico. Perhaps in the Valley of Mexico, he unveils advanced Andean techniques. Blending Inca discipline with Acolhua law, he founded the Aztec Empire—completing a poetic journey that began in Texcoco and transformed two worlds. In 1428, Itzcoatl and Nezahualcoyotl spearheaded a rebellion, leading to the destruction of Azcapotzalco and the formation of the pivotal Triple Alliance, which initiated extensive imperial expansion. His life story appears to serve as the foundational template for a multitude of historical cross-cultural biographies. He became the archetypal "man on a mission," the figure who achieves victory in battle and undergoes a profound, transformative return—a mythical hero narrative pattern initially identified in Freudian psychoanalysis, and in comparative mythology, termed the "hero's journey," which is presented here as a deliberately engineered narrative template.

Alberti's European academic pursuits, significant accomplishments, periods of exile, and intricate family status appear to find echoes throughout both Native American historical timelines. The extensive collection of unfinished and deliberately altered works attributed to these figures has fueled considerable speculation regarding their true intentions and hidden whereabouts. These periods of historical obscurity were, it is posited, a necessary buffer, strategically orchestrated before his public emergence as a profoundly influential European figure. While advising individuals identified as "war criminals" to patronize the arts, these operatives simultaneously cultivated and trained intellectuals, painters, musicians, and sculptors to engage in a different kind of conflict—a war not of conventional armies, but of carefully constructed narratives and meticulously manipulated chronology. This recurring "philosopher-king" archetype, a leader embodying both intellectual and strategic prowess, appears to re-emerge periodically throughout history. Nezahualcoyotl, in one manifestation, pursued mastery within existing cultural paradigms, meticulously refining art, science, and philosophy, much like a quintessential Renaissance ideal. In contrast, Pachacuti, his alternate persona, transcended conventional traditions, radically reshaping established values akin to Nietzsche's concept of the Übermensch. Both figures symbolize a profound form of transcendence: one perfecting the already established, the other revolutionizing it entirely. To streamline discussion and prevent confusion due to his numerous aliases, this multifaceted character can henceforth be consolidated under the

codename "G". The letter G (sometimes found in the center of the Masonic Square and Compasses) stands for both “God” as the Supreme Architect and Geometry, the foundational science of architecture and universal harmony. A dual meaning that reflects a higher power governing the natural and moral laws of existence.

As a descendant of the revered Toltec ruler Quetzalcoatl (a cultural motif in Mesoamerica), Nezahualcóyotl’s image was idealized in art to reflect a "noble" or "divine" appearance. According to the Aztecs' remixed oral tradition, Quetzalcoatl's predecessors held significant political control over the Americas. Narratives concerning him often conclude with Quetzalcoatl "the feathered-serpent" journeying in exile across the Americas, establishing small communities, and bestowing upon them their respective names. This strategic narrative served to secure property rights worldwide, mirroring the function of many religious texts. The striking similarities between the archaeological site of Tula and the Maya site of Chichén Itzá are apparent. The Atlantean figure at Tula appears to represent Quetzalcoatl. Toltecs such as Ixtlilxochitl widely propagated the cult of Quetzalcoatl (also known as Kukulkan in Yucatec and Q'uq'umatz in K'iche'). In the Americas, agents of the Watch became known as Toltecs through strategic local intermarriage. Like his son, Ixtlilxochitl held a deep appreciation for the arts and fine craftsmanship. Thus, the term Toltec came to mean "artisan." The Nahuan word "Tolteca" soon became synonymous with "who brings civilization," a clear designation for the Watch and its civilizing mission.

Humanism and the liberal arts, traditionally perceived as European Renaissance developments, are here argued to have originated with the cult of Quetzalcoatl in the Americas. Nezahualcoyotl subsequently introduced them to the Old World. These "Toltec" agents demonstrated polymathic genius across diverse fields including law, music, engineering, and cryptography. Nezahualcoyotl emerged as a pivotal proponent of Humanism in Europe, leveraging his extensive influence to standardize educational systems and globally disseminate this "remixed" knowledge. This suggests a transcontinental intellectual transfer, rather than an independent European genesis for the movement.

After the arrival of Quetzalcoatl, any major urban center in the Americas came to be designated as "Tollan," and its inhabitants were referred to as Toltecs. Toltec iconography and architectural styles are conspicuously present in northern Maya cities, suggesting a period of significant political dominance. Ruling lineages strategically reinforced their claims to power by asserting Toltec ancestry, thereby demonstrating the successful establishment of a new historical legitimacy.

The Anales de Cuauhtitlan was initially composed in Nahuatl during the 16th century. Local accounts within this text describe Quetzalcoatl (here dually identified with the Inca Viracocha) at Tula. For Pachacuti, the divine intervention of Viracocha was profoundly pivotal, much as Quetzalcoatl’s mythic legacy shaped Mesoamerican rulership. This reveals how these deities embodied creation, order, and the intricate intersection of divine and political power in pre-Columbian societies. Pachacuti’s father was named Viracocha Inca, the eighth Inca ruler. Viracocha was also the name of the Inca god, and Quetzalcoatl share striking parallels as central figures in their respective mythologies. Both are revered as benevolent creators who shaped the world, humanity, and civilization itself,

imparting essential knowledge, agricultural techniques, and codified laws. A particularly controversial similarity is the post-conquest Spanish depiction of both deities as "white and bearded" figures who mysteriously departed—Viracocha across the Pacific and Quetzalcoatl across the Atlantic—with a promise to return. This narrative, it is argued, was later strategically exploited. While this depiction may certainly reflect manipulation, the thematic overlap in their roles as civilizing forces and their profound cosmic significance (Viracocha and Quetzalcoatl both sky fathers) underscores their shared cultural importance. The figure referred to by researchers as "Uncle Sam" appears to support this interpretation, as he is prominently carved into La Venta Stela 3, with his distinctive aquiline nose frequently cited as possible evidence of foreign influence in the region. Some elite men, including rulers, were depicted with light beards or mustaches in codices (e.g., Codex Ixtlilxochitl), though full beards were rare among Nahuas. Nezahualcóyotl is sometimes shown with a wispy beard, indicating mixed ancestry. The average Nahua male was around 5'1"–5'3", while Nezahualcóyotl is recorded as tall..

Regions consistently became compromised and fell under the sway of this shadow network after their indigenous leadership could no longer perform essential societal functions. This was usually a direct consequence of widespread epidemics or other cataclysmic events, which effectively created a power vacuum ripe for the Watch’s influence. While historical human societies, in certain instances, were significantly more technologically advanced than others, these groups are not considered to be alien in origin.

Archaeological discoveries—such as shared motifs on pottery, consistent burial practices, and analogous temple structures—demonstrate the pervasive recurrence of symbolic elements across geographically distant cultures. Iconography, including depictions of serpent dragons, cosmic trees, or solar boats, appears in Mesopotamian, Egyptian, Mesoamerican, and Norse art, suggesting a universal cryptic grammar imposed by the Watch. Ancient texts like the *Enuma Elish*, the *Rigveda*, the Bible, and the *Popol Vuh* contain striking parallel creation, flood, and hero myths that point to shared historical roots. These converging lines of evidence support the idea that mythologies, rather than evolving independently, stemmed from a common ancestral narrative orchestrated in the ancient world.

TNC asserts that the practice of written history only truly emerged around AD 800, with reliable information scarce until AD 1000, and most recorded historical events actually occurring between 1000 and 1500 AD. The beginning of the Crusades, the arrival of the Vikings in the Americas (circa 1000 AD) and the legendary emergence or widespread memory of Quetzalcoatl (circa 950–1000 AD) occurred within the same general time frame. Norse longships often had dragon or serpent heads. This could connect with Quetzalcoatl. Many celestial events (e.g., eclipses attributed to ancient times) better align with 11th century sky configurations. Ancient” celestial records were retroactively projected back in time using medieval observations and falsely assigned to antiquity.

TNC makes some provocative claims about the Americas—particularly Mexico and California—being tied to a global power that he believes once spanned much of Eurasia and the Americas. Current scholars widely believe there was a Viking settlement in Greenland around 980 AD, providing a factual basis for early Norse-

American contact. The oldest recovered boat in the world, the Pesse canoe (dating from 8100–7700 BC), was discovered in the Netherlands and was crafted from a hollowed tree trunk. Much later, reed boats appeared in geographically disparate regions including Iraq, Egypt, and East Asia. Although most Native Americans are not characterized by heavy beards and hairy bodies, there are reported groups who included individuals with these physical traits. These groups, in their physical appearance, were said to resemble Vikings more closely than Native Americans, a striking physical distinction that suggests a specific spy-lineage. The Aché people of Paraguay, for instance, are theorized to originate from elsewhere, as do the Southern Paiute, and the Guanches of the Canary Islands in Tenerife. Furthermore, some Polynesians in Melanesia—particularly in the Solomon Islands—retain blonde hair and light eyes. Additionally, genetic and archaeological evidence points to pre-Columbian contact between Polynesians and the Inca.

Similar “paired expansions” are visible in the simultaneous growth of Polynesian navigation and Iberian oceanic exploration. Both relied on advanced hull designs, star maps, and wind-current knowledge that appear fully formed. This implies not independent innovation, but parallel deployment of maritime expansion strategies on opposite sides of the globe. Scientists are puzzled by the genetic code of particular Icelanders, which displays evidence of Native American women intermixing with Vikings centuries before Columbus’s voyages. This genetic evidence provides a powerful hint of early transatlantic contact, thereby establishing a plausible historical context for the Watch’s initial arrival in the Americas.

To fully comprehend the pervasive influence of this intelligence cell, it is paramount to meticulously trace its potential lineage and operational methods, particularly through figures like Niccolò di Iacopo di Alberti. Most likely, Ixtlilxochitl was closely related to Niccolò, who was born in 1327. Niccolò, a pivotal figure in the world's burgeoning financial infrastructure through gold, became the exclusive banker to the papacy in 1362. He strategically managed and directed spies through a branch of his family's bank located in Avignon, France. Serving as co-director from 1369 and subsequently as sole director from 1372, Niccolò consistently expanded his financial interests, thereby augmenting both his personal wealth and his family's far-reaching influence. Beyond his formidable financial acumen, Niccolò was known as a generous and charitable man, pioneering patronage of the arts. This established a pattern that his descendants would later continue, intrinsically linking the family’s strategic financial power to its profound cultural influence. A continuity of philosophical stance is further evident in the figure of Quetzalcoatl, who, according to most written accounts, was a proponent of peace. However, he was forced into exile because, according to the historical account, he steadfastly opposed the widespread practice of human sacrifice, a custom many local populations desired to maintain.

While it is crucial to avoid anachronistically projecting present-day ethical norms onto the past, this consistent opposition to human sacrifice highlights a continuous philosophical thread within this lineage. This suggests a deliberate effort by the Watch to shape societal norms through strategically positioned figures across diverse cultures and historical eras. Nezahualcoyotl's concept of the "Unknown of Everywhere" was, in this interpretation, the ultimate conduit for the introduction of

monotheism, a unifying concept he introduced for the purpose of societal cohesion. The friars who documented Nezahualcoyotl’s life explicitly noted his non-support for the requirements of human sacrifice. He actively sought to convert the indigenous populations to his faith by fundamentally revamping their perspective on the inherent value of human life. The Maya, Inca, and Aztecs all held Quetzalcoatl in the highest regard. According to local traditions, he is credited with founding the city of Cuzcatlán in El Salvador.

Before the widespread emergence of modern self-consciousness, ancient human societies experienced authority as originating from external "divine voices"—commands perceived as auditory hallucinations emanating from gods or revered ancestors. Within this cognitive framework, the practice of human sacrifice may not have been merely ritualistic; it could have been a direct, compelled response to these hallucinated directives. Priests and rulers would have functioned as intermediaries, faithfully obeying what they believed to be unequivocal divine orders. The sheer scale and intense fervor of Aztec sacrifices—such as those performed at the Templo Mayor—strongly suggest a society still deeply enmeshed in the bicameral paradigm, where the demands of the gods were understood as literal and utterly inescapable. The conquistadors, products of a later, more introspective consciousness, perceived these acts as barbaric, failing to comprehend that for the Aztecs, sacrifice was not merely a religious duty but an existential necessity—the sole means of preserving cosmic order when the compelling voices of the gods still governed the mind. The ultimate collapse of these sacrificial practices under Spanish rule can thus be interpreted not solely as cultural suppression, but as the violent imposition of a new, self-reflective mode of thought upon a fundamentally bicameral world.

Across the conventionally dated timeline, various civilizations engaged in human sacrificial practices: the Sumerians, Egyptians, and early Chinese dynasties (such as Shang, 1600–1046 BC) performed sacrifices of servants or war captives for royal burials. The Canaanites and Phoenicians (1500–300 BC) offered children, notably to deities like Baal and Moloch. In South Asia, Vedic rituals (circa 1500 BC) incorporated actual human offerings. The Celts (500 BC–100 CE) are believed to have ritually killed war captives. The Carthaginians reportedly continued child sacrifice until their destruction by Rome in 146 BC. In the Americas, the Maya (250–900 CE), Aztecs (until 1521 CE), and Inca (until 1533 CE) ritualistically sacrificed humans to sustain their gods and the cosmos. Again most dates traditionally assigned to antiquity (e.g., 500 BC, 2000 BC) are treated in this work as symbolic or forged projections into a fabricated past. In this model, most of recorded history begins in the 11th century, and prehistory is associated with the Dark Ages.

We often judge such acts of sacrifice as either noble or barbaric, yet history shows they were almost always framed as service to a higher will. During 15th century, the Spanish Inquisition justified torture and execution as purifying souls for the glory of Jesus, while the Ottoman Turks waged holy war under the banner of Allah. In both cases, leaders and followers interpreted their inner drives and cultural imperatives as the literal voice of the Lord—each convinced they were instruments of a singular, ultimate truth, and that their sacrifices, however brutal, were sanctified by the deity they served.

Certain Polynesian cultures (up to the 1700s) and African kingdoms (like Dahomey, until the 1800s) also engaged in human sacrifice. The general decline of these practices signifies a profound shift away from the raw, externalized commands of the bicameral mind towards more internalized forms of societal control. These shifts were frequently orchestrated or leveraged by the Watch to consolidate power and shape new societal norms. While these practices largely ceased globally by the 19th century, with isolated instances persisting into the early 20th century, this historical trajectory suggests the Watch's continuous adaptation in guiding human behavior across millennia.

Following G's death, the Watch strategically exploited the remixed historical narratives surrounding the prophesied return of the Quetzalcoatl archetype. This calculated manipulation was used to convince the Aztecs that Hernán Cortés was a divine emissary, thereby facilitating the Spanish colonial agenda of the 16th century. Quetzalcoatl was mythically described as an older man who would not personally return but would dispatch representatives to pass judgment on those inhabiting the land from which he was exiled. The Aztec accounts described this returning figure as arriving from across the ocean, clad in a shiny suit (interpreted as Roman armor), and accompanied by four men—a description that eerily matches Cortés and his entourage. Exploration and colonial policy accelerated dramatically under Latin influence, while earlier agents had reportedly sailed to Mesoamerica, interacting with Olmec sites such as San Lorenzo, Takalik Abaj, Izapa, Teopantecuanitlan, and even reaching Honduras.

The Quetzalcoatl narrative, it is suggested, was covertly inserted as a top-secret "lever," intentionally pulled by the Mole to facilitate territorial expansion. Upon his arrival in Tenochtitlan with a substantial army in 1502, Cortés was peacefully received by Montezuma II. While Jaynes did not say that conscious individuals are inherently more evil, he argued that consciousness allows for a level of premeditation, deceit, and self-serving malevolence that the bicameral mind, being command-driven and non-self-aware, was structurally incapable of. In his theory, the breakdown of the bicameral mind was the price of civilization, but it introduced both the glory and horror of full human consciousness.

Montezuma II bestowed upon the Spanish lavish gifts of gold, thereby enticing them to plunder vast amounts of the precious metal. Cortés subsequently took Montezuma II hostage within his own palace, demanding a substantial ransom as tribute to the Roman Emperor. Fast-forwarding in time, Cortés later murdered one of Nezahualcoyotl's grandsons, strongly suggesting that G's family was double-crossed by the very spy network they had established—a common pattern of betrayal observed within intelligence organizations. It is virtually impossible for an operative to maintain a traditional family as an asset while constantly relocating and assuming new identities. TNC argues that many of the so-called "Spanish" conquistadors were actually Cossack military leaders from the Eurasian steppe. They suggest that the name "Cortés" could be a distorted version of a Turkic title, possibly linked to "Khort" (a Cossack-associated term).

Following the fall of Tenochtitlan, most of G's children (those who did not resist the Spanish) intermarried with the Spanish elites such as encomenderos, peninsulares (Spanish-born), and criollos (American-born Spaniards). Some were even enlisted

alongside Latinized Tlaxcalteca auxiliary troops, and Aztecs actively participated in all subsequent campaigns of native conquest. Their culture and language continued to proliferate during the colonial period as Aztecs established new settlements, demonstrating the Watch's persistent influence through their descendants. By the 16th and 17th centuries, Nezahualcóyotl’s lineage had fully integrated into the Latin colonial aristocracy.

It appears that the Aztec Calendar intricately describes the connection between war cycles, economic supremacy, and the political dimensions of world leadership. The Watch, it is believed, was meticulously aligned with the "long count" of these cyclical patterns. Cataclysms are contended to be a natural and inevitable outcome of the extended global system cycles. Pandemics, from this perspective, are interpreted as systemic decisions that punctuate the trajectory of the Watch’s operations at regular intervals. They are integral to an open-ended process directed towards establishing a worldwide social order, meticulously orchestrated by the "whispering dagger" of every successive generation.

Gregg Braden used the Mayan calendar to develop his "Fractal Time" theory that proposes that time operates in repeating, cyclical patterns, much like fractals in nature, where similar designs recur at different scales. He states that by recognizing these historical and cosmic cycles, we can anticipate future trends and understand present conditions, as past events are not merely repeated but often amplified in subsequent cycles. However, Braden emphasizes that these cycles are not deterministic; instead, they present "choice points" where individuals and humanity can consciously alter the outcome, allowing for the possibility of positive transformation rather than a mere re-enactment of the past.

One might question whether the universe and all its existence have recurred in a fractal-like manner. If this is the case, can any intervention be made, or will it continue to recur endlessly across time or space? It is probable that the truth lies somewhere in both interpretations. All the supposedly lost ancient knowledge from the Byzantines was conveniently "used" to explain why this knowledge "magically" reappeared during the Renaissance—a classic cover story.

The Watch’s relentless pursuit of power, legitimacy, and control is fundamentally understood as an essential, protective rationale, enabling them to exert the necessary guidance for humanity’s long-term survival, directly aligned with G’s grand design. The Watch operates to ensure humanity's enduring survival, thereby facilitating modernity and continuity through a deep-seated, archaic imperative for dominance and preservation. Their function transcends mere manipulation; it is a more complex role: a necessary, albeit morally ambiguous, stewardship of human evolution. Much like biological evolution, the Watch is inherently violent because its operations unfold through the brutal mechanisms of natural selection, where survival frequently hinges upon the demise of the less adapted.

It is asserted that the majority of humans remained hunter-gatherers until the epoch of G, implying that widespread civilization truly commenced with the advent of literacy. The burgeoning capacity to articulate language on paper not only propelled advanced seafaring capabilities but also simultaneously facilitated the Watch’s expanding control over information. This meticulously orchestrated Age of

Discovery involved the controlled release and strategic utilization of geographic intelligence to achieve specific geopolitical outcomes, sharply contrasting with the general suppression of other forms of advanced knowledge that might otherwise undermine their established power structures.

The conquest of the Aztec and Inca empires is viewed as a catastrophic collision between two fundamentally distinct modes of human consciousness. Agents, operating under a modern, introspective self-awareness, encountered civilizations that may still have been partially in a state where authority was perceived as originating from external divine voices (gods or ancestors) rather than through internal reasoning. The Aztec emperor Moctezuma’s initial indecision, interpreted as divine signs from omens and deities, and the Inca Atahualpa’s profound inability to grasp Spanish deceit, both reflect a persistent bicameral reliance on externalized command. Conversely, figures like Cortés and Pizarro, driven by individual ambition and ruthless cunning, expertly exploited this perceptual chasm, systematically dismantling empires whose leadership was psychologically unprepared for the Spaniards' relentless, self-directed agency. The resulting collapse can thus be understood not merely as a military or political defeat, but as a metaphysical unraveling—the bicameral mind, unable to reconcile the invaders' autonomous rationality, fractured under the immense pressure of a new, alien form of consciousness.

Crucially, however, these seemingly self-serving objectives of the Watch were often intricately intertwined with, or even fundamentally subservient to, a deeper, overarching protective rationale. G held the conviction that solidifying his own authority and establishing stable societal frameworks—even when achieved through deliberate fabrication—constituted the most effective, and perhaps the sole, viable means to steer humanity away from self-destruction and ensure its long-term survival. His absolute control, though undeniable, was thus viewed as a necessary stewardship in the face of profound and existential historical threats. He genuinely believed that he was guiding humanity for its ultimate well-being. The ultimate vision for this meticulously designed future is that of a benevolent dictatorship, one meticulously controlled by the grand spymaster of each successive age.

The surging wave of literacy, powerfully driven by the invention of the printing press, fueled an unprecedented demand for books, thereby facilitating the widespread dissemination of G's 'omni-myth' across hundreds of urban centers by the conclusion of the Renaissance. The mass production of texts also likely fostered the development of self-awareness, as the laborious hand-copying method could no longer meet the burgeoning demand for information. The emergence of the first newspapers soon opened an entirely new avenue for conveying up-to-date intelligence directly to the public.

The Watch likely exercised significant control over the qualifications of stonemasons and meticulously managed their interactions with both authorities and clients. The members of the Mole’s various expeditions, often referred to as "conquistadors," are here posited to have initially been construction workers and skilled artisans, suggesting a purpose far more organized and deliberate than mere conquest. Indeed, historical accounts note that Cortés's men were utterly awestruck by the grandeur of Aztec cities; they reportedly felt as if they were dreaming. In a letter

addressed to the Latin monarch, Cortés explicitly stated that Tenochtitlan was as vast as Spain's most prominent cities, reportedly five times the size of Henry VIII’s London. Although precise population figures are unavailable, the city's inhabitants have been estimated at between 200,000 and 400,000, which would have placed Tenochtitlan among the largest cities in the world at that time, potentially rivaled only by Beijing among contemporary urban centers. Pachacuti is widely suspected of having designed Machu Picchu, which further showcases his consistent influence on monumental architecture across continents. Beyond Machu Picchu, Pachacuti is credited with the strategic urban planning and comprehensive expansion of the Inca capital, Cusco. He transformed it into a city meticulously laid out in the shape of a panther, complete with sophisticated terraced agricultural systems and advanced water conduits.

His visionary scope also extended to the construction of Sacsayhuaman, a massive fortress-temple complex characterized by colossal interlocking stone walls that demonstrate unparalleled engineering precision. Similarly, only his innovative aqueducts does exemplify not Nezahualcoyotl's architectural brilliance but also by his renowned pleasure gardens and botanical reserves, which featured intricate hydraulic systems, artificial lakes, and elaborate palace complexes, earning him the distinguished title of a 'poet-king' and a master urban planner. These monumental feats underscore their profound understanding of mathematics, engineering, and aesthetics, reflecting the very principles of design and harmony so passionately championed by Alberti.

This overarching entity controlled the largest urban centers in the pre-Columbian Americas. Nezahualcoyotl significantly advanced the field of engineering, incorporating innovations such as earthquake-proof masonry, the creation of artificial lakes, sophisticated fountains, pressurized water systems, extensive roadways, and elaborate terracing. It is observed that the hierarchical structure of many modern societies retains the three distinct grades of his craft guilds, hinting at the enduring organizational framework he imposed. Once again, Alberti’s conception of the architect’s role was primarily as a designer. Unlike Brunelleschi, he showed no interest in the physical aspects of construction, delegating the practicalities and the direct oversight to a diverse network of specialized agents.

The comprehensive analysis of this hidden intelligence unit and its pervasive influence throughout the annals of history is profoundly informed by G’s revolutionary work on linear perspective, particularly as articulated in his seminal treatise *De pictura* (1435). Just as Alberti formalized the mathematical laws for rendering three-dimensional space onto a two-dimensional surface, thereby creating an unprecedented sense of realism and depth in art, the aim here is to apply a similar "perspective" to the complex, multi-layered narrative of the Watch. G’s system, which meticulously utilized geometric principles to construct a coherent and seemingly objective visual reality, serves as a powerful allegorical framework for comprehending how the spies systematically constructed and disseminated subversive "perspectives" of history. His strategic use of concentric circles to create depth and three-dimensionality in painting, and his distinct preference for central plans in architecture to embody harmony and divine proportion, can be viewed as a profound metaphor for this espionage network’s systematic approach to shaping societal perceptions and imposing a "harmonious" and controlled historical

narrative. By consciously adopting an "Albertian perspective," the objective is to transcend a superficial, two-dimensional understanding of historical events and to discern the underlying "lines of force" and "vanishing points" that unveil the Watch's deliberate design. This unique approach enables a more refined vision of their operations, facilitating the identification of concealed structures, the discernment of intentional distortions, the tracing of interconnected narratives, and the ultimate unveiling of the "invisible architects." Just as G's principles illuminated the underlying mathematical order within visual reality, the goal here is to expose his hidden organizational structures and operational methods, as they lie beneath the superficial veneer of conventional historical accounts. Alberti's work, which facilitated a "realistic" depiction of the world, paradoxically leads to a "perspective" that inversely highlights how his interventions created a "false sense of reality." This involves recognizing instances where history appears "warped" or "misdated," akin to a distorted perspective in a painting, thereby exposing deliberate manipulations rather than organic historical developments. Alberti's profound focus on the harmonious interrelation of all constituent parts prompts an examination of how seemingly disparate historical events, figures, and mythologies are, in fact, intricately interconnected threads woven into a coherent, overarching "omni-myth." This allows for a more refined and nuanced understanding of their pervasive influence. Just as G, the architect and designer, was distinct from the hands-on craftsman, this perspective emphasizes the pivotal role of the Watch as the unseen architects behind historical narratives, operating through a multitude of "proxies" and "aliases." It becomes tragically clear that after G's death, he himself became a "proxy" for a subsequent faction, his vast achievements re-attributed and re-contextualized to serve their own ongoing narrative of historical revisionism. This interpretive framework provides a clearer lens through which to discern the Watch's guiding hand, rather than mistakenly perceiving fragmented events as independent occurrences. In essence, by applying Alberti's rigorous, systematic approach to perspective—not merely as a visual technique but as a philosophical stance on the very construction of reality—the aim is to achieve a more penetrating and refined understanding of his historical "designs" and their continuous, persistent efforts to shape human civilization.

G is presented as the first true Humanist, who swiftly expanded his retinue of spies, often masquerading as artisans, who garnered their wealth from the courts of the princes and lords of their era. His sole known sculpture is a self-portrait medallion, which is sometimes attributed to Pisanello. A comparable legacy of architectural achievement manifested in Venice through the highly talented Bellini family and their influential in-law, Mantegna. Alberti is subtly depicted within Mantegna's *Camera degli Sposi* frescoes, where a figure clad in crimson is shown whispering in the ear of Mantua's ruler—a veiled representation of his pervasive influence. This individual is also associated with Christian Rosenkreuz. As a master builder, G, his father—or potentially his grandfather—is interpreted as the allegorical pioneer of the Proto-Masonic Order of the Rose Cross (Rosicrucians). They emerged concurrently, in the same region (Germany), with Johannes Gutenberg's transformative invention of the printing press. This represents a pivotal historical convergence that seamlessly united two powerful and transformative movements: the rise of esoteric fraternal traditions and the burgeoning democratization of knowledge. Consequently, the English word "God" itself possesses Germanic roots, derived from the Proto-Indo-European root ǵʰu-tó-m. The Rosicrucian origins of

Freemasonry are documented in the Old Charges, which date back to the Regius Poem of the Spanish Inquisition. This powerful institution was financially supported by Queen Isabella I of Castile and King Ferdinand II of Aragon, the very monarchs who sponsored Christopher Columbus’s voyages (1492–1504) to set sail, thereby directly linking the Watch’s influence to the monumental Age of Exploration.

4.) The Fractal Echoes of Power

The conceptualization of Alberti as the illegitimate offspring of a widow finds a striking thematic parallel within the enigmatic initiation rites of Freemasonry, an organization whose traditions appear to be hermetically sealed. According to the authoritative *Encyclopedia of Masonry*, the foundational legend of the Craft, as meticulously preserved within its ancient Old Constitutions, makes a specific reference to Nimrod as one of the seminal founders of Masonry. However, it must be noted that Nimrod does not typically feature in current Masonic rituals unless the candidate undergoes a progressive pedagogical process, during which they are gradually instructed in the symbolic meanings behind the organization's emblems and entrusted with specific words that signify their initiation. A historical ruler identified as Sargon of Akkad has been proposed as a potential identity or the inspirational source for the biblical figure of Nimrod. Furthermore, it is contended that certain sets of encoded words exist within the sacred texts of the Bible, ostensibly operating on principles of steganography, which, when deciphered, convey a narrative distinct from the surface-level text. The statistical probability of these so-called "Torah codes" arising purely by random chance presents a significant intellectual challenge to conventional notions of statistical coincidence. Instead, it suggests a more than fortuitous outcome, pointing towards a profound cryptographic signature deliberately embedded by the Watch. Such hidden codes, if and when "discovered" within sacred texts, function as novel forms of externalized commands or divine guidance, subtly influencing populations that no longer rely on direct auditory hallucinations but still seek authoritative and patterned directives within their existential reality.

Sargon, also widely celebrated as Sargon the Great, is recognized by mainstream historical consensus as the inaugural emperor in recorded history to exert dominion over multiple, distinct geographical regions. His burgeoning empire expanded significantly through extensive military campaigns into territories encompassing modern-day Syria, Turkey, and Iran. Historical scholarship generally maintains that Sargon originated from the ancient city of Kish. Operating in a capacity that can only be described as a spy within the hierarchy of Lugal-zage-si of Uruk, Sargon ascended to power following what appears to have been an undisclosed rupture in their relationship—a strategic maneuver bearing all the classic hallmarks of sophisticated spycraft. He would later declare himself ruler of Kish, a proclamation specifically designed to signify his deep connection to this strategically significant area, thereby establishing a critical and enduring lineage. The Sumerian King List, an ancient document, records Kish as the very first city to have kings after what it describes as "the deluge," with a ruler named Etana noted as having held kingship during this early period. This narrative, it is argued, suggests a profound societal "reset" or reordering, wherein leadership transitioned from direct, bicameral divine commands to human rulers. These human leaders, in the aftermath of collective trauma, would then have assumed the role of providing externalized authority, mirroring the function of the former 'voices of the gods.'

A recurring observation is the consistent employment of a similar eschatological belief system across the ancient Americas. In these cultures, each succeeding generation sustained a narrative concerning an imminent, fundamental transformation of society—a change that was perpetually "just ahead," after which "everything would be changed," typically precipitated by some monumental cataclysm or cyclical "reset" event. Cultures spanning the globe meticulously preserve collective memories of a great flood, a catastrophic event that purportedly left behind only a small remnant of survivors. Both the ancient *Epic of Gilgamesh* and the Bible recount such a deluge that purportedly annihilated the known world of their respective traditions. These narratives detail an individual who, by taking representatives of humanity aboard a vessel, ensured the survival of our species through the cataclysm. Strikingly analogous narratives appear in Hindu mythology, Greco-Roman traditions, and Norse and Aztec mythologies. This pervasive deluge myth consistently manifests across diverse cultures as a narrative wherein a great flood, dispatched by a singular deity or a pantheon of gods, utterly destroys civilization in an act of divine retribution. The multitude and specificity of the parallels across these accounts are too numerous to be dismissed as mere coincidence. The presence of so many shared elements among the ritual floodwaters described in various creation myths, all depicting a cleansing of humanity in preparation for a new epoch, can, it is argued, be reasonably attributed to the interventionist hand of the Watch. These widely disseminated flood myths, ascribed to the destructive power of a 'god or gods,' represent a collective psychological response to profound cataclysmic events that shattered the bicameral mind. The narrative of divine retribution and societal cleansing functions as a powerful, unifying externalized 'command,' reinforcing a new world order and facilitating the emergence of conscious thought from the chaos.

The Malta-Buret’ contributed significantly to the gene pool of Yamnaya steppe herders, who are widely believed to be the proto-Indo-Europeans. These people witnessed a dramatic flooding of the Black Sea which scattered their population and inspired a multitude of global flood myths. The Black Sea deluge was a sudden inundation of freshwater lake into saltwater sea dated by geologists to around 5600 BC.

Meanwhile, the presence of blue-eye HERC2 mutations, Noah's Ark, and early wheeled vehicles all rooted around the Black Sea region underscore a singular, pivotal technological crucible. The Tell Brak idols, characterized by their large, exaggerated blue eyes hold clues. They were found in what was Upper Mesopotamia, modern day Syria, a crossroads of early Bronze Age trade and cultural exchange between Sumer, Anatolia, and the Levant. The Alberti family in Syria is documented in historical and contemporary sources. They are recorded in Aleppo and Damascus during the late medieval or early modern periods.

Mainstream scholars associate this catastrophe with the origins of Near Eastern flood myths—most notably the biblical tale of Noah. This consistently recurring narrative powerfully demonstrates how what contemporary scholars often casually dismiss as mere "mythology" frequently represents strategically constructed belief systems for both past and present societies.

Etana’s specific narrative, describing a tree harboring an eagle's nest with a serpent coiled at its base, appears to recount an event that occurred in 1323, when the Mexica people purportedly witnessed an eagle prominently perched upon a cactus, in the act of consuming a serpent. This mirrored imagery, it is contended, would have served as a deliberate indicator to early operatives regarding optimal locations for establishing subsequent settlements, effectively functioning as a clear signpost embedded within ancient mythic frameworks. The fundamental connection between these two narratives, despite their vast cultural and geographical separation, lies in the potent symbolism of the eagle and the serpent, and their specific arrangement. This arrangement represents a foundational, divine, or preordained event. Both stories involve the significant intermingling of these two powerful creatures in a manner that either dictates or foreshadows critical outcomes for an entire people or a specific individual.

The recurring motif of the eagle and serpent intermingling extends far beyond the Mesopotamian and Mexica narratives, manifesting globally as powerful symbols of cosmic duality and fundamental forces. In Hindu mythology, the divine eagle Garuda is engaged in eternal conflict with the serpentine Nagas, representing a cosmic struggle between opposing powers. Greek mythology frequently depicts Zeus's eagle with serpents as ominous signs, while Norse cosmology places an eagle atop the World Tree and a serpent at its roots, symbolizing perpetual tension and balance within the cosmos. Numerous Indigenous North American traditions feature feathered serpents or complex interactions between sky-dwelling eagles and earth-bound snakes to represent balance, transformation, or transitional states. Across these diverse cultures, their union or conflict consistently serves as a potent metaphor for the dynamic interplay of opposing forces within the universe. These are interpreted as visual and allegorical representations of the internal conflicts and emergent cognitive structures within the transitioning bicameral mind, where the 'voices' of the gods articulated the fundamental tensions of existence before the full emergence of introspection.

Like his subsequent reflections throughout recorded history, Etana is characterized as "a shepherd, who ascended to heaven and consolidated all the foreign countries." Examination of the historical record reveals that Etana's reign has yet to be definitively attested archaeologically, an absence that supports the assertion of an inserted narrative. When encountering claims that an individual ruled for an extraordinary duration, like over a thousand years, this should be unequivocally recognized as a cryptic assertion, representing a deliberate distortion of chronology rather than a literal historical fact. While Sargon is not presented as an exact replication of G, a deeper investigation into Sargon’s historical narrative consistently unveils more and more aspects of G’s life and recurring operational patterns. The enduring Italian connection should also not be overlooked, as by 66 BC, the Roman General Pompey had successfully established control over the majority of the Middle East, including regions corresponding to modern-day Iraq, Syria, Israel, Egypt, Jordan, and Lebanon. Similar to Sargon before him, Pompey functioned as more than merely a designer of irrigation channels and aqueducts; he operated as a strategic implementer of vast, large-scale infrastructure projects. G is understood to have embodied what later generations would term the "universal man," a cosmic figure in every rational sense, whose pervasive influence appears to transcend specific historical periods and geographical contexts. Sargon, in this

interpretation, seems to represent one distinct mosaic fragment of G’s extensive paternal lineage, stretching back into the deepest reaches of antiquity. The narrative of Sargon reflects numerous instances of the infant birth exposure motif, also found in the stories of Moses and Karna, a phenomenon notably analyzed by psychoanalyst Otto Rank in 1909. In his seminal work *Totem and Taboo* from 1913, Sigmund Freud directly addressed Sargon the Great's psychological profile through the lens of what he termed the "Oedipus complex," analyzing this as an interface between humanity's unconscious drives and external reality. This suggests that Freud had indirectly stumbled upon a primal archetype embodied by Sargon, which, in turn, appears to be yet another reflection of G’s constantly recurring narrative patterns throughout history. The Watch intentionally creates these patterns while simultaneously exploiting pre-existing archetypes in their fabrications. This dynamic makes it challenging to discern how their "forgeries" differ from, or interact with, the inherent "fractal" nature of the universe. This is not a contradiction but rather offers a glimpse into their sophisticated two-pronged strategy: providing the essentials for civilization to grow, while concurrently managing the flow of information to prevent unforeseen disruptions and ensure their long-term influence over humanity's trajectory. As a compelling mathematical example, ϕ is applied to a vast array of disciplines, from artistic composition to complex accounting systems. Likewise, ϕ is ubiquitously found in numerous natural growth patterns, such as the intricate spirals of a sunflower, the branching structures of trees, and even the precise proportions of the human body. Some theories propose that these inherent patterns might also influence biological and celestial cycles, and consequently, potentially shape how humanity perceives and organizes time. While not functioning as a direct calendar system, this observation underscores how natural rhythms, which frequently exhibit ϕ patterns, form the fundamental basis for all calendar systems.

Sargon's interpretation of the king's nightmare finds a direct parallel in the biblical narrative of Joseph’s dream analysis in ancient Egypt. The specific detail concerning the carrier's death sentence bears notable similarities to both the Greco-Roman myth of Bellerophon and the biblical account of Uriah, thereby demonstrating what appear to be deliberately recurring narrative patterns. Sargon continues to be regarded, even in contemporary times, as the very embodiment of ancient royalty. His image has become virtually synonymous with anything pertaining to Sumerian, Assyrian, or Babylonian traditions. Numerous kings throughout history modeled their royal personas on his example and proclaimed themselves his direct descendants, with many appending "the Great" to their own names as part of creating this fabricated lineage.

From very early periods, Sumerian is said to have coexisted with Akkadian in Mesopotamia, with these languages influencing each other profoundly despite being entirely unrelated. Ironically, Sumerian stands as a linguistic isolate, meaning linguists have been unable to definitively link it to any other known language family, whether Semitic languages like Akkadian, Hebrew, and Arabic, or Indo-European tongues. To this day, there is no direct evidence from ancient Sumerian remains. Conventional scholarship generally assumes that Sumerian represented the language of the people who originally inhabited southern Mesopotamia before the arrival of Semitic speakers, but the precise origins of the Sumerians themselves remain a subject of intense debate. Some theories propose they were migrants from

elsewhere, while others argue for an indigenous development. Akkadian cuneiform, which emerged around 2900 BC onward, progressively became more abstract over time, with the script gradually shifting towards wedge-shaped marks created by styluses. Essentially, the Sumerian language appears to have originated from an unknown linguistic ancestor and, rather than undergoing a natural evolution into another language, it persisted, presumably for purposes of counterintelligence operations. Its isolated nature would have rendered it an ideal cryptographic tool, as it lacked widespread cognates or related languages, making it exceedingly difficult for outsiders to learn or decipher without direct instruction. Thus, it served as a secure means of communication for intelligence assets.

The Vinca Culture (Balkans) witnessed the Black Sea deluge first hand. Agents traversing between distinct geographical regions would have transmitted the core concept of representing language through this cryptic script system. Their Proto-Renaissance Vinča script, with its distinctive swastika-like symbols, remains undeciphered, yet it unequivocally represents an authentic form of proto-writing. This suggests the existence of very early, yet still Agency-influenced, written communication networks. The Vinča symbols, dated to approximately 5500–4000 BC, comprise a collection of markings found on Neolithic artifacts in the Black Sea region of Southeastern Europe (modern Serbia, Romania, and Bulgaria), believed by some to represent a proto-writing system.

Their symbols bear a superficial resemblance to Sumerian cuneiform, particularly in their linear strokes and repetitive patterns. Their pre-cuneiform writing system and African hieroglyphs are generally considered the earliest fully developed writing systems, emerging from their respective proto-literate symbol systems not within the conventional timeframe of 3400-3100 BC. Instead, it is argued that the earliest coherent texts actually date from approximately the 11th century, coinciding with the advent of behavioral modernity.

The history of metal smelting began around 5500 BC with the earliest securely dated evidence of high-temperature smelting metal of any kind, such as a copper axe from the Vinča culture in Southeastern Europe. Between 5000–4000 BC, early copper tool use spread from the Black Sea region across the Middle East, marking the Chalcolithic (Copper Age). By 3000 BC, the Bronze Age emerged as artisans alloyed copper with British tin, creating stronger bronze tools and weapons. The Iron Age followed around 1200 BC, with Hittite (Turkey/Constantinople) bloomery furnaces producing wrought iron. So the Vinča culture—linked to the earliest securely dated evidence of metal smelting (around 5500 BC)—is the same Neolithic society that produced the Vinča symbols, the oldest known examples of proto-writing.

Now, let’s scale Jaynes’s bicameral mind theory onto geopolitical and cultural space—not as a map split between north and south, but as a dynamic between the Watch and the rest of humanity. The Vatican, alongside various hierarchical levels of the Catholic clergy—including both the "black" clergy (comprising monastic and mendicant orders) and the "white" clergy (consisting of diocesan priests)—are directly implicated as the principal architects of these historical manipulations. Their strategic agenda was multifaceted: firstly, to firmly establish and legitimize their ecclesiastical authority and territorial dominion across Europe. Secondly, and of

crucial importance, they aimed to craft a distinct historical narrative that would formally detach the Roman Catholic Church from the Black Sea region, which had become politically and religiously compromised during that period. Eurasia experienced a decline and transformed into the Russian Tsardom, concurrently with the rise of other powers from its fragmentation. Key figures associated with Moscow's consolidation as a central power, such as Ivan III, are essential to this narrative.

Russia and Turkey's territories overlapped under different historical powers. The Ottoman Empire controlled parts of southern Russia, including Crimea (through its vassal, the Crimean Khanate), while the Russian Empire later expanded into former Ottoman lands in the Caucasus and Black Sea regions. Earlier, the Mongol Empire (Golden Horde in Russia, Ilkhanate in Anatolia) influenced both areas, and even earlier, the Byzantine Empire held territories in both modern Turkey (which was also known as Anatolia or Constantinople at various times) and southern Russia. Thus, while never a single unified state, their histories are deeply interconnected through the Watch's conquest and shared imperial domains.

In TNC, it was all part of a "Russian Horde Empire." This vast Eurasian superstate ruled most of the known world at the time. This empire allegedly stretched from Western Europe to China, including Russia, Ukraine, Central Asia, the Middle East, Anatolia (Turkey), the Balkans, parts of India and China, and even influenced the Americas and Western Europe. He claims the so-called "Mongol Empire" was actually this Russian-led empire, later erased or renamed by the Vatican to rewrite history and suppress its true origins.

My research supports the argument that the Italic peoples were Indo-European migrants who arrived in Italy in waves, likely from the Black Sea region, between 2000–800 BC. They gradually displaced or assimilated earlier groups (like the Etruscans, who were non-Italic) and laid the foundations for Latin dominance, leading to the rise of Rome. This clandestine network effectively reinvents its historical origins and public perception.

Prior to Alberti's direct engagement with the Vatican, medieval Western European kingdoms, including France, Germany, and Italy, were largely subordinate to the Black Sea region and paid tribute to it. This deliberate historical divergence was absolutely essential for the papacy to forge its unique and unchallenged dominance, and to strategically distance itself from the Eastern Christian traditions, which, some scholars claim, shared a much more interwoven and recent common past.

Central to the evolution of cryptography, Sargon's Akkadian script was employed for various aspects of intelligence security, including ensuring confidentiality, maintaining tablet integrity, facilitating authentication, and enabling the non-repudiation of messages. It skillfully utilized phonetic symbols adapted from Sumerian, creatively blending them with logograms to produce what essentially became the world's first complete writing system capable of encoding entire words and complex ideas. Akkadian texts ultimately constitute the bulk of the cuneiform record that has survived to the present day. Enheduanna, Sargon's daughter, holds the significant distinction of being the first named author in recorded world history

due to her substantial contributions to Sumerian literature. Notably, the specialized techniques required to accurately decipher Akkadian cuneiform have never been fully disclosed for public access, representing a crucial piece of information that suggests a controlled dissemination of this knowledge across millennia. Akkadian, as a fusional language, appears to have given rise to many subsequent languages, including Old Assyrian. The Old Assyrian texts recovered from Kültepe contain numerous Hittite (ancient Turkish) loanwords and names, thereby constituting what scholars recognize as the oldest known records of any Indo-European language. Thus, it is observed how Semitic Akkadian cuneiform was later adapted for writing the Indo-European Hittite language, with many symbols acquiring both syllabic and logographic meanings depending on context. We see the same borrowing reflected, centuries later, with the Semitic Phoenicians and the Indo-EuropeanGreeks. Today, Indo-European languages — from English and Spanish to Hindi and Russian — collectively account for more native and second-language speakers than any other language family. Such a sweeping dominance may reflect not only migrations and empire-building, but a deliberate linguistic standardization program by the Watch, embedding common cognitive structures across vast populations to facilitate governance, trade, and cultural assimilation.

Genesis notably refers to Hittites as Canaanites, despite their language being entirely unrelated, with Hittite being essentially an early form of Greek and Latin. With over 400 independent language families existing today, the Indo-European family has expanded to encompass the largest number of speakers globally. The connections extend beyond mere linguistics, as several striking parallels exist between the Greek Titanomachy (the epic battle between the Titans and Olympians) and certain Hittite and Hurrian myths, particularly the succession of divine kingship detailed in the Kumarbi Cycle (where the storm god Teshub overthrows his father Kumarbi, who had previously overthrown Anu). These epic narratives externalized the psychological struggles of human groups adapting to new social hierarchies and the fading of older, less integrated bicameral commands, with the 'new gods' representing emerging forms of authority.

I maintain that Sargon the Great's reign initiated the systematic establishment of surveillance networks throughout the ancient world. The prosperity generated by these intelligence assets would have naturally attracted neighboring groups, who subsequently traced their own lineage back to such legendary figures. The city of Akkad served as the capital of Sargon’s empire. For approximately 150 years, it stood as the dominant political force across the known world, yet its precise geographical location remains unknown to this day. Research proposes situating Akkad in the region of ancient Canaan, an area of central strategic importance to the Alberti family’s origins and various safe houses. The Akkadians demonstrate clear historical relations to the Amorites, an identical Northwest Semitic group frequently mentioned in the Bible as inhabitants of Canaan, both preceding and following Joshua's conquest. Again, some of the celestial descriptions in the Bible only make sense if dated to the Middle Ages.

Noah had three sons: Shem, Ham, and Japheth, each associated with different regions after the Great Flood. Ham is associated with Africa and parts of the southern Levant, with descendants including the Egyptians, Canaanites, and Cushites. Shem is traditionally linked to the Near East, including the Semitic peoples

(Hebrews, Arabs, and others). Japheth is connected to the Indo-European peoples, settling in areas to the north and west, such as Anatolia, Greece, and the Mediterranean coast. These divisions symbolize the repopulation of the world in biblical tradition.

Ham’s son Canaan, was cursed by Noah following the great flood, a narrative event that symbolizes a post-diluvian shift in divine favor and serves as a foundational story for subsequent territorial and moral conflicts within biblical tradition. It is crucial to note that the term "Canaan" was employed more broadly to encompass the entire Levant region, which presently includes Israel, Palestine, Lebanon, Syria, and portions of Jordan and Turkey.

The Natufians (Proto-Canaanites) were a prehistoric Levantine culture (circa 12,500–9,500 BC) who are considered the first people to transition from nomadic hunter-gatherers to sedentary proto-agriculturalists. These foundational groups of Canaan rose to prominence during the Neolithic Revolution. They served as the original architects of the world's earliest permanent settlements, with the design and construction executed by skilled stonemasons. The prevailing conditions, driven by the native population expansions of this foundational crew, naturally impelled them to develop sophisticated methods for demarcating and asserting territorial claims.

From these architects of the world's first stone settlements emerged a truly intelligence-minded Agency: master builders who, after introducing irrigation techniques and advanced metallurgy from Anatolia to Mesopotamia, meticulously laid the foundational template for all centralized power structures. Their extensive reach was amplified by a meticulous obsidian trade whose razor-keen blades disseminated Natufian expertise across both Europe and the Near East. Obsidian trade spanning Anatolia to the Levant proves long-distance connections existed, with steppe nomads potentially acting as intermediaries. Across continents and centuries, one substance keeps surfacing where the Watch has moved—black, sharp, and impossible to mistake. These converging lines of evidence indicate sustained interaction between these seemingly distant prehistoric cultures, challenging previous assumptions about their isolation.

This institutional phase in the Levant followed an earlier, proto-operational network originating among Malta-Buret’ communities in Siberia. The Malta-Buret’ (23,000-13,000 BC) and the Natufians (15,000-11,500 BC) likely had direct contact through expanding post-glacial migration routes and trade networks. Genetic evidence shows Malta-Buret’ contributed ancestry to Canaanite populations, while shared technologies like microlithic tools and ritual practices suggest cultural exchange. Later, the Younger Dryas climatic event (circa 13,000–11,700 BP) played a role in a 2nd coalescence of Natufian farmers and Malta-Buret' hunter-gatherers, leading to the divergence of early Afro-Asiatic (Ancestral Semitic) and Proto-Indo-European from a Nostratic linguistic ancestor.

While language existed for millennia, it was the specific evolution of linguistic practices, particularly the use and internalization of metaphor, that provided the cognitive scaffolding for the emergence of subjective consciousness from a prior, non-conscious bicameral state. This made the Nostratic language not merely a tool for expressing consciousness, but the very instrument of its creation. This language

allowed humans to internalize the "voices," constructing an introspective "mind-space" where thoughts became internal dialogue rather than external dictates, thereby making the Nostratic language the fundamental cause of consciousness itself.

The methodology employed to reconstruct their language, posited as an ancestral tongue to a significant portion of the world's languages, involves meticulous comparative linguistics. It can be reconstructed by identifying regular sound correspondences and cognates across its proposed constituent families, including Indo-European, Afro-Asiatic, Uralic, Altaic, Dravidian, and Kartvelian. 'Regular sound correspondences' refer to consistent patterns where a specific sound in one language reliably matches a specific sound in another related language, even if the sounds have undergone evolutionary changes (e.g., a 'p' in an ancestral word might transform into an 'f' in one descendant tongue while retaining its 'p' sound in another). 'Cognates' are words in different languages that share a common etymological origin, frequently demonstrating these predictable sound shifts. The recurring patterns of shared basic vocabulary and fundamental grammatical features, especially in pronominal systems and essential verbs, are deemed too numerous and systematic to be dismissed as mere chance or borrowing. This strongly reinforces the idea of a deep common ancestry and a shared linguistic origin for a significant portion of the world's languages, rather than independent development.

Natufian domestication of dogs—the earliest known animal domestication—played a pivotal role in shaping human civilizations. Genetic and archaeological evidence suggests that dogs were domesticated between 15,000 and 40,000 years ago, long before sheep, goats, or cattle. Initially, wolves likely scavenged near hunter-gatherer camps, leading to a gradual domestication process. Once integrated into human societies, dogs proved indispensable: they aided in hunting, guarded settlements, and later assisted in herding livestock. These capabilities not only enhanced early human survival but also laid the groundwork for further animal domestication. The Natufians set in motion a chain of cultural and technological developments. Their reliance on dogs for hunting and protection facilitated the rise of the Yamnaya horse culture, the expansion of the Corded Ware people, and the rapid spread of Indo-European languages. Crucially, dogs’ role in managing livestock made subsequent domestications—such as that of horses—far more feasible. Horses, in turn, revolutionized pastoralism and transportation, particularly with the invention of wheeled vehicles. Thus, the humble domestication of the dog was not merely an isolated milestone but a foundational step that enabled the rise of complex societies and large-scale cultural expansions.

As a semi-sedentary culture, Natufians began harvesting wild cereals like barley and wheat, storing surplus grains in stone structures. Over generations, this close relationship with plants led to the intentional cultivation and selective breeding of crops. This gradual shift—from foraging to farming—marks the dawn of agriculture and set the stage for the Neolithic Revolution, transforming human societies into settled communities. Their descendants, the early Anatolian farmers (~8,000 BC),

later spread agriculture into Europe. There, they mixed with local hunter-gatherers —including Eastern Hunter-Gatherers (EHGs) carrying Ancient North Eurasian (ANE) ancestry—creating a genetic link to lineages related to the Malta-Buret'. Later, during the Indo-European expansions (~3000–2000 BC), the Yamnaya migrated westward and southward into Central and Southern Europe, where populations already carried some Anatolian farmer ancestry (ultimately descended from the Natufians). It was from this mix that the Watch crystalizes.

The Amorites descended from the Natufians. As the Natufians spread and evolved through the Neolithic and into the Bronze Age, they contributed genetically and culturally to all Semitic-speaking populations. The Amorites, who populated Syria and western Mesopotamia, inherited Natufian ancestry through this long-term regional continuity, blending with other groups over time to form the tribal, pastoralist societies known from Akkadian and Babylonian records.

In their earliest records, supposedly around 2400 BC, the Amorites, whose name literally translates to "Westerners," were already established in Canaan. Keep in mind, the Greco-Roman world (which centers on the Mediterranean and Black Sea basins, including the Italian Peninsula, Greece, and parts of Anatolia and North Africa) is largely to the west of the Levant.

Archaeological sites like Turkey's Göbekli Tepe, one of the world's oldest known temple sites, and Israel's contemporary architecture at Jericho strikingly reflect these Natufian influences, showcasing advanced, coordinated construction at remarkably early dates that defy conventional historical understanding.

The ancient handbag motif, for example, is a recurring symbol found in the art and iconography of diverse civilizations across the world, often depicted as a rectangular or rounded container with a curved handle, resembling a modern handbag. Most notably, it appears in Mesopotamian reliefs where Apkallu sages hold it alongside pinecones, symbolizing purification and divine knowledge. Similar shapes are carved at Göbekli Tepe and later appear in Olmec, Mayan, and Aztec art in Mesoamerica, as well as on the Gateway of the Sun in Tiwanaku, Bolivia, where the Inca creator god Viracocha holds what resemble handbags. Variants also appear in ancient Indian, Polynesian, and even Chinese ceremonial contexts, often linked to spiritual authority, rituals, or offerings. While traditional archaeology sees these objects as ritual vessels or symbolic tools, I suggest they represent evidence of contact with the Watch.

Across millennia, each profound upheaval—from widespread plagues to devastating comet impacts—served as a catalyst for the Watch's expansion, meticulously embedding its distinctive architectural, linguistic, and geopolitical fingerprints from the ancient site of Göbekli Tepe to Peru's verdant river valleys, and seamlessly weaving humanity's fragmented flood legends into one coordinated narrative of engineered rebirth.

For pre-conscious humans, any highly advanced or authoritative external presence would have been inherently perceived as divine, their actions interpreted as god-like commands within the framework of their hallucination-driven reality. This

phenomenon, it is argued, explains how 'gods' were 'created' through the intervention of the Watch. Pre-Renaissance civilizations, all deeply entrenched within this bicameral paradigm, consistently practiced human sacrifice as a central religious ritual. Despite their vast geographic and temporal separation, they shared the profound conviction that human life constituted the ultimate offering to secure divine favor. These rituals, while appearing barbaric to later conscious minds, were, for bicameral societies, existential necessities dictated by perceived divine will.

Amorite scribes meticulously committed their records to clay tablets using Akkadian cuneiform, despite their spoken language being a Canaanite dialect. Furthermore, many of their cities reveal substantial Hurrian cultural influence. These “ancient” Mesopotamians from Canaan were, it is contended, proto-Humanists who strategically adopted an exaggerated sense of antiquity as a deliberate cover. The Alberti family became a powerful Florentine clan distinguished as merchants, papal bankers, and extensive Mediterranean traders—maintained a network of Syrian agents. Despite the inconsistent success of state-run Florentine galleys to Beirut or Alexandria in the 1400s, the family continued private commerce throughout the Levant region.

Ebla, typically presented by mainstream chronology as a third-millennium BC kingdom in Syria, is here posited to actually reflect a “Medieval Bronze Age” façade. Its renowned Eblaite tablets—written in a Semitic tongue blending both Eastern and Western features—constitute what is arguably the world’s first organized library. The meticulously classified content of these tablets strongly indicates an advanced intelligence apparatus. Scholar Giovanni Pettinato’s discovery of patriarchal names, the divine title El, and other biblical echoes within the Eblaite texts provoked academic outrage and led to Syrian political suppression, hinting at deliberate efforts to silence evidence that destabilizes standard historical timelines. At its zenith, Ebla exerted control over Syria, Lebanon, and Canaan, funneled trade through the port of Ugarit, and established crucial links between Egypt and Afghanistan. All this extensive activity was later absorbed into the historical identity of the Amorites after a century-long war with Mari. Conventional history attributes the fall of Akkad and Egypt’s Old Kingdom (circa 2160 BC) to simultaneous climate collapse and widespread plague, which purportedly forced Amorite populations towards Akkadian water sources. However, newer data suggests that the Akkadians themselves simply re-emerged as Amorites, indicating that the two groups were consistently a single West-Semitic stock.

Biblical texts famously label the Amorites as giants: King Og is referred to as “last of the Rephaim” (Deuteronomy 3:11), and their characteristics align with those of the Nephilim (“fallen ones,” Genesis 6:4; Numbers 13:33). This giant motif may not refer to literal physical stature but rather to their superior knowledge and organizational capabilities. Traditional dating places Sumer under Amorite domination until they formally established Babylon in 1894 BC—a kingdom “mockingly” born of Amorites. The modern fascination with Anunnaki “aliens” is viewed here as a projection of Renaissance-level technology and resource extraction onto these agents. Mind you, both conquistadors and Anunnaki came for gold. Ancient peoples, operating within a bicameral consciousness, interpreted these sophisticated operatives as divine beings.

Just as the Spanish were awestruck by the perceived “New World,” figures like Nezahualcoyotl provided the Old World with advanced American mathematics and scientific knowledge. This influx spawned new faiths and cults simultaneously functioned as recruitment networks. Each cult’s specific access code was simply the knowledge of its gods’ names—an engineered substitute for the fading bicameral voice of authority.

The term Amurru designates both the Amorite people, their principal deity, and their kingdom. Strikingly, Aramu Muru (“Gate of the gods”) is an unfinished Incan archaeological site located at Lake Titicaca, which is folklorically linked to Pachacuti—one of G’s alleged aliases. This connection explicitly links American locales to the same pervasive network. Hyksos texts from as early as 1770 BC already contain the use of a zero symbol in African accounts. Furthermore, ancient Egypt marked pyramid baselines with the nfr (“beautiful”) glyph, which functioned as a proto-zero. In Mesoamerica, Olmec artifacts found at El Manatí (dating from 1539–1514 BC) and early Long Count dates discovered outside traditional Maya lands, provide conclusive evidence that Amorite influence traversed oceans. While both Maya and Egyptian scripts are logosyllabic, Aztec writing demonstrates a greater degree of cryptographic sophistication. Continuous cultural interchange among the Olmec, Maya, and later Aztec spheres provided the necessary culture for this bicameral intelligence web.

The Hyksos, a composite group of Canaanite tribes primarily led by Amorites, overlap conceptually with groups such as the Habiru and the Maryannu chariot aristocracy, who were affiliated with the Hurrian Mitanni. The Hurrian Epic of Kirta, an ancient narrative, exhibits parallels with Abraham’s biblical narrative, revealing a repeated Agency storyline.

In Mesopotamia, the Amorite ruler Hammurabi (traditionally dated to 1750 BC) is frequently conflated with Sargon the Great due to their comparable influence on regional governance and imperial expansion. It is significant that the first surviving comprehensive legal code—the Code of Hammurabi—and the earliest known literature—the *Epic of Gilgamesh*—both originated from this region shortly after the inception of writing. Consequently, Mesopotamia is often regarded as the "cradle of civilization," primarily because it was the first to have its achievements formally recorded in written form.

Significantly, the earliest documented espionage report originates from an agent operating under diplomatic cover during Hammurabi’s reign. The Code of Hammurabi, meticulously inscribed in the Amorite dialect of Akkadian, stands as the best-preserved legal text from antiquity. Its strong parallels with both Roman and Jewish law suggest either a shared common origin or a purposeful mirroring orchestrated by spies functioning across multiple civilizations. This role — poet, lawgiver, and cultural architect — appears repeatedly in bicameral societies. Figures such as Hammurabi share many composite traits with G: codifying laws, composing sacred verse, and embedding moral codes in poetic or symbolic form. Various spies have assumed this archetype in multiple guises to ensure continuity of governance and cultural cohesion.

Historical evidence suggests that ancient cultures, such as the Olmecs and the societies governed by Hammurabi’s law, engaged in sacred prostitution not exclusively as a religious rite, but also as a sophisticated form of sexpionage.This method proved particularly effective in societies operating under a bicameral mind. Priestesses, through intimate and ritualistic encounters, could subtly influence or even plant these "divine directives," thereby profoundly manipulating populations at a psychological level for intelligence gathering, blackmail, and societal control. The recurring motif of a mating bull and lion in iconography may symbolize this deep-seated manipulation. Baal and Asherah, two Canaanite deities, are more commonly associated with cultic prostitution. This historical pattern implies a continuous, cyclical reimposition of such operational frameworks across vast periods, adapting as human consciousness evolved from a bicameral to a unitary state, ultimately serving long-term strategies for resource extraction and control.

The term Amurru was common in the Americas. It also applied to the Amorite highlands of both southern and northern Canaan—territories where the Hyksos initially consolidated their power. Chariot technology, which originated near the Black Sea, rapidly became a key status symbol and diffused widely across ancient nobility. The Hyksos, who were centered in Egypt’s Nile Delta, bore names of clear Amorite origin and were known for burying their dead with horses and even chariots—an elite warrior practice. Supposedly ancient Egyptian zodiacs, like those in the Dendera temple, are claimed to date back thousands of years. However, their astronomical alignments match the sky as it appeared in the 11th–14th centuries—not antiquity. Renaissance chroniclers and astrologers used star charts to artificially backdate events to make them look older.

The Gibeonites, an Amorite group, had forged a pact with Israel (2 Samuel 21:2), a covenant that King Saul later violated by executing some of their members, resulting in a divinely ordained famine (2 Samuel 21:1). The Jebusites of Jerusalem were also Amorites (Ezekiel 16:3). Zadok, who subsequently became the High Priest in Jerusalem (1 Kings 2:35), was originally a Jebusite priest before his conversion under King David. His family intermarried with Solomon's daughters (1 Kings 4:2), and Zadok was eventually recognized as a *Kohen*—a spiritual descendant of Aaron (1 Chronicles 6:4–8). The prophet Ezekiel foretold that Zadok’s lineage would hold a special status within the future temple hierarchy (Ezekiel 44:15; 43:19).

Genesis introduces Melchizedek as the priest-king of Jerusalem during Abraham’s time. Some traditions identify him with Shem, Noah's favored son. Shem’s descendants include Elam (ancestor of the Elamites), Ashur (founder of Assyria), Arphaxad (forebear of the Chaldeans), Lud (of the Lydians), and Aram (ancestor of the Levantine peoples). Abraham himself descended from Arphaxad and worshipped at a sanctuary dedicated to Zedek in Jerusalem. This sacred site later became the foundational location for Solomon's Temple. During the Israelite invasion of Canaan, Adoni-zedek ruled Jerusalem and led a coalition of Amorite kings against Joshua, as recounted in the Book of Joshua.

During this same historical period, Shamshi-Adad I (1808–1776 BC), an Amorite king, launched successful military campaigns across vast swathes of present-day Syria, Turkey, and Iraq. Initially, the city of Assur had been under the dominance of Kish and was later absorbed by Sargon of Akkad. Shamshi-Adad seized Assur in

1808 BC and established a new Amorite ruling lineage over Assyria. Later, Ashur-uballit I (1363–1328 BC) became the first native Assyrian king to fully assert royal authority. TNC argues that "Assyria" (Ashur) in the Bible does not refer to the ancient Mesopotamian empire but to a medieval Slavic state, early Tsardom of Russia (15th–16th century). He claims that the biblical descriptions of Assyrian invasions (e.g., the conquest of Israel in 2 Kings) align with medieval conflicts between Slavic-Tatar rulers and Western Europe. Biblical references to Syrian gods (e.g., Baal, Hadad, Rimmon) might, in TNC's view, represent later religious figures or even Christian heresies reinterpreted through a distorted timeline.

The Neo-Assyrian Empire reached its zenith under Sargon II (722–705 BC) and his son Sennacherib (705–681 BC), becoming the preeminent military power of the era. However, Sennacherib's infamous siege of Jerusalem ultimately ended in failure. The Bible attributes this outcome to a "destroying angel" sent by the Lord, who purportedly killed 185,000 Assyrian soldiers overnight. The Greek historian Herodotus offered a more prosaic explanation, citing a devastating plague of mice that overran the Assyrian encampment. This catastrophe is interpreted here as an example of Medieval biological warfare tactics—a hallmark strategy of the Watch—retroactively reinserted into the historical record through anachronistic narrative engineering.

Though eventually expelled from Assyria proper, the Amorites maintained their mastery over Babylonia until finally being ousted by the expanding Hittite empire. This related to the Alberti various exiles and their business dealings in Syria. According to biblical tradition, both Hittites and Amorites descended from Noah's son Canaan, implying an ethnic relation despite their linguistic differences. Genesis records the Hittite named Ephron selling Abraham a Canaanite cave for use as his family's burial site (Genesis 23). The Hittites spoke what linguists identify as an Indo-European language (called Nesili by natives), while their predecessors in Anatolia, the Hattians, had spoken a little-known tongue (Hattili) of uncertain linguistic affinities. The Indo-European elements within Hittite culture firmly establish it as an intrusive presence in Anatolia rather than indigenous, according to mainstream scholarly consensus. Interestingly, the oldest archaeological evidence for swords originates from the original Hittite cultural sphere. In archaeological terms, the Hittites likely descended from the Caucasus Maykop culture. This Maykop culture had inhabited Chalcolithic Canaan as early as the mid-5th millennium BC. Concrete evidence of wheeled vehicles appears almost simultaneously around the Black Sea region—in the Northern (Maykop culture) and South Caucasus (Early Kurgan culture), as well as Ukrainian (Cucuteni-Trypillian culture) zones—suggesting a rapid, deliberately diffused introduction of transportation technology characteristic of the Watch's methods for spreading innovations across regions. The Cucuteni–Trypillia (Dniester and Danube regions) occupied the western shores of the Black Sea and were displaced inland by the sudden floodwaters. Cultural parallels—such as Vinča symbolic markings and Cucuteni-Trypillia ritual figurines—reflect shared Neolithic traditions that may have influenced early Sumerian society. Genetic and archaeological evidence points to a Mesopotamian population shaped by Eurasian Neolithic cultures. Natufian migrations from Anatolia and the Caucasus influenced both the Vinča and Cucuteni–Trypillia genetic pool. I suspect Alberti's concentric circle designs stem from a "Renaissance rediscovery" of Cucuteni–Trypillia architecture.

The Black Sea region serves as a gravitational center for the Watch. For example, the Amorite trading empire, centered at Ebla, progressively transformed into an expansionist military power before its ultimate destruction at the hands of the Pontic-Caspian Hittites around 1600 BC. Research reveals numerous intriguing points of contact between the Hebrew Bible and Indo-European religious traditions, particularly through the Hittites. While mainstream scholarship largely rejects direct correlations implying a single, shared origin for these traditions, the undeniable similarities are attributed to patterns of areal contact, universal human experiences, and—most critically—Hittite cultural influence mediated by the Watch. This Hittite influence on early Israelite religion and law manifests clearly in several areas: specific treaty forms and diplomatic protocols, ritual purity and expiation practices like the *Ḥaṭṭa't* (sin offering) and the "scapegoat" ritual detailed in Leviticus 16, and even distinctive prophetic language and conceptual frameworks. Shared mythological motifs—often transmitted through Near Eastern intermediaries—include the widespread serpent-slaying myth (seen in the Lord's victory over Leviathan and Rahab), creation from primordial chaos and waters (as in Genesis 1:2), and the indirect reflection of a "Sky Father" concept (evident in the Hebrew Bible's frequent reference to the Lord as "Lord of Heaven"). Although proposed linguistic similarities between Indo-European and Semitic language families remain controversial and limited in scope, the very existence of such parallels—however debated—suggests a far more interconnected historical narrative than traditional academic frameworks typically acknowledge.

Humans are conventionally believed to have exhibited behavioral modernity as far back as 60,000 years ago, according to standard timelines. Yet, the development of agriculture and the formation of permanent settlements did not occur until approximately 13,000 years ago. The earliest known writing systems emerged from the Vinca symbols—around 3,400 BC in Mesopotamia (Iraq), 3,200 BC in Egypt, 1,200 BC in China, and by approximately 500 BC in the Americas. Considering that anatomically modern humans have existed for tens of thousands of years, yet only began systematically recording information within the last 5,000, it should not be considered radical to propose adjusting some of these dates forward by several millennia. This chronological realignment strongly supports the theory of a much shorter and strategically manipulated historical timeline. Such chronological compression reveals the full extent of the Watch's intervention in constructing the version of history that humanity has come to accept as fact.

5.) Canaan's Covert Network

As a profound mathematician, Alberti made seminal contributions during the Renaissance. One of the most ancient mathematical texts known, the incomplete Rhind Mathematical Papyrus, originating from Africa, is historically dated to Year 33 of the reign of Apepi, or Apophis. Much like Sargon, Feudal Era allegorical Bronze Age figures such as Apophis are not presented here as distinct, singular historical entities. Rather, they are conceptualized as superimposed narratives, derived from and intentionally extending G's paternal lineage into the deepest reaches of antiquity. This deliberate creation served to reinforce G's manufactured historical patterns, embedding his influence across vast chronological spans.

Apophis is first documented in the 8th dynasty and later revered in the 14th. This directorial power developed a sophisticated form of language for alphabetic encryption, where the widespread illiteracy prevalent at the time paradoxically served as the primary, foundational layer of secrecy. The very first pure alphabets, known as "abjads," emerged through the influence of these figures, directly derived from the Proto-Canaanite script, which is acknowledged as the ancestor of all known alphabets today.

Alberti distinguished himself as an exceptionally prolific writer and intellectual, famously advocating that children should be taught the alphabet "at the earliest possible age." I posit that the alphabet itself functioned as a sophisticated recruitment and training mechanism for G and the broader intelligence network. In the ancient world, literacy—a rare and restricted skill—operated as the earliest form of cryptographic expertise. Those individuals capable of reading and writing were, in essence, initiated into a specialized class equipped with the ability to encode and decode information, thereby granting them strategic power and social influence.

It is proposed that writing originated from a singular source and was then deliberately disseminated across various civilizations by Humanists. The definitive boundary separating prehistory (as defined in this model) from recorded history emerged when early Gothic writing systems evolved into "true writing." These systems were not merely developed for storytelling or trade; they were primarily intelligence tools composed of graphemes that frequently embedded encoded symbols. Operatives appear to have employed numerals with dual meanings—both arithmetic and symbolic—rooted in the dualistic cosmologies of pre-Renaissance worldviews. For instance, Nezahualcoyotl's Native American scripts appear to have been logosyllabic systems, combining logograms with syllabic elements. These scripts remain only partially deciphered and are commonly referred to in modern scholarship as "hieroglyphic" scripts.

Apophis likely ingeniously repurposed elements of Akkadian cuneiform and Egyptian hieroglyphs to construct the foundations of what would later evolve into the Phoenician alphabet. However, following Apophis’s demise, a new, distinct faction within this group further manipulated this linguistic blueprint, adapting the existing alphabet to serve their own revised narratives and objectives. This subsequent adaptation rendered the linguistic system even more challenging to trace back to its original design, effectively obscuring its true origins. The Amorite language is first attested in the 21st century BC as a variant of Canaanite, closely related to Aramaic. Amorite Kings frequently transmitted messages to other rulers using Akkadian, which indicates a consistent and persistent use of coded communication methods within their diplomatic interactions. After their historical exile from Mesopotamia, the Amorites subsequently came under the sphere of Hittite control. Later, many Amorite cities experienced significant cultural influence from the Hurrian language.

Language is frequently, and often erroneously, conflated with ethnicity. For instance, the original Semites did not share the same phenotypic characteristics as most modern groups who are labeled "Semitic." This is because the term now refers primarily to speakers of Semitic languages, rather than denoting a shared ethnic heritage. The Proto-Indo-Europeans descended from a Semitic-speaking elite group

that migrated northward into the Caucasus or Steppe, where their language diverged through contact with local populations, forming PIE. Linguistic parallels (e.g., táwros/ṯawr- ‘bull,’ séptm/sabʕ- ‘seven’) suggest deeper connections than mere borrowing, while shared cultural motifs (sky gods, flood myths, divine kingship) and technologies (chariots, solar cults) hint at a reframed Semitic cosmological foundation. Elite dominance dynamics could explain how a small, socially stratified group imposed their language, which then evolved into PIE, retaining traces of its Afroasiatic roots despite radical restructuring. This model aligns with known cases of language shift and mythological syncretism, proposing a Semitic-inflected origin for Indo-Europeans.

This problematic pattern extends deep into the historical record: the elite ruling classes of these ancient civilizations consistently appear to originate from the Black Sea region. The peoples they conquered would then adopt the languages and customs of their conquerors. This phenomenon can create a misleading historical perception, wherein the subjugated peoples appear to be the progenitors of the culture, rather than the true originators. This is precisely how the Watch systematically "remixed" historical records: when the functional threshold of their colonial headquarters reached a breaking point, the conquered populace began to fabricate their own histories, deliberately omitting any acknowledgment of the true historical past. This strategic omission prevents the underlying pattern of manipulation from being recognized, thereby perpetuating similar behaviors or historical outcomes across successive generations. I call this process “narrative recapture.”

The Watch perceives what is colloquially termed "cancel culture" as an early and crucial indicator of burgeoning social instability. They interpret public condemnations and the erasure of historical narratives as justification for their direct intervention. This cyclical "reset" process involves the meticulous manipulation of narratives to maintain societal equilibrium, all while ensuring the group's hidden influence persists largely undetected. Initiatives such as Diversity, Equity, and Inclusion (DEI) movements observed within popular culture, notably in major franchises like Marvel and Netflix, are posited not to be organic developments. Instead, they are interpreted as integral components of these premeditated societal "resets," leveraging the power of "the mob" to strategically advance the Watch’s agenda of controlling overarching cultural narratives.

Local Egyptian rulers, already overwhelmed by the ravages of the plague, lacked the strength to stop certain agents from infiltrating and establishing settlements in Africa. Historical records indicate minimal large-scale warfare during this alleged conquest, pointing instead to a covert internal takeover achieved through infiltration rather than open conflict. Over time, these operatives expanded their presence, moving from Kish to Canaan and then further into Africa. This deliberate migration enabled them to dominate crucial trade routes, command strategic coastal areas, and exploit their advanced seafaring skills—particularly as they navigated the challenges posed by catastrophic pandemics.

Notably, both Apophis and Sargon employed similar construction methods, using identical brick types for flood control along rivers—despite living millennia apart and

with no apparent direct contact. This striking parallel serves as compelling evidence of their shared esoteric knowledge and far-reaching influence.

The Hyksos are historically credited with introducing groundbreaking military technology, including the composite and recurved bow, and significantly, horse-drawn war vehicles. Alongside these, they introduced enhanced arrowheads, swords, daggers, shields, mailed shirts, and helmets. Thousands of years later, these very same military items were introduced to the Americas during the Renaissance. This precise temporal mirroring, it is argued, is no mere accident but a deliberate manipulation of history. Ancient Egyptians had their own pantheon of "gods" reflecting their desires and subjective experiences. These gods represented the externalized auditory commands, providing directives and shaping the subjective reality of early Egyptian society. Native populations struggled to conceptualize a "lonely" god without rivals, yet Seth, the powerful desert storm god, was worshipped exclusively by Apophis. This concept of a singular, solitary deity—a 'lonely' god—points towards a nascent shift from the multitudinous, often conflicting, voices of a polytheistic bicameral mind towards a more unified, internalized authority, a psychological evolution that Jaynes meticulously described. Their narratives are intricately interwoven with ancestral oral traditions, a deliberate obfuscation orchestrated by an unseen cabal. The name Apophis, Apep, Apepi, or Aapep was consistently associated with the mythological serpent of chaos, darkness, and disorder.

To some, Seth represented pure evil. However, Seth also appears to be the foundational figure of the Old Kingdom, embodying a complex duality of creation and destruction. Perhaps the widespread worship of Seth by the Hyksos was a form of reverse psychology after their historical records were "remixed,". Their ultimate goal was to subtly introduce the Hegelian dialectic into societal consciousness, fostering an environment where seemingly warring factions are naturally inclined towards eventual reconciliation. Seth is famously depicted as supporting Ra in repelling the formidable serpent Apepi. This mythic conflict, where a deity actively battles a chaotic force, mirrors the internal struggle within a transitioning bicameral mind, where the 'god' hemisphere might issue commands to counter perceived threats or internal psychological disquiet. Seth is ultimately the reconciled combatant, controlling the "Red Land" (desert), while Horus controlled the "Black Land" (fertile Nile valley). The New Kingdom’s Osiris myth, which became dominant after the expulsion of the Hyksos, dramatically portrayed Seth as a malevolent usurper who murdered his brother, Osiris. Archaeological evidence clearly reveals that the Osiris narrative was inserted long after Seth's initial appearance in Egyptian religion, strongly suggesting a later, intentional revision of religious history. The *Epic of Kirta* (Legend of Keret), an ancient text, refers to the creator god as El and instructs him to appeal to Baal (the Canaanite Seth) and Asherah, also known as Astarte (Seth's consort), and Sargon's Inanna. These are all unequivocally indigenous Canaanite deities. These appeals to specific creator gods and their consorts suggest a profound reliance on externalized auditory guidance for making critical societal decisions—a hallmark characteristic of bicameral societies, where divine voices dictated both collective and personal actions. For example, the unexplained disappearance of Babylonia's established system conveniently facilitated Mitanni's rise under Kurta. Born after Abel’s murder by Cain, Seth is also the name for the third son of Adam and Eve (Genesis 4:25), their only other child

explicitly mentioned in the Bible, thereby establishing him as an ancestor of Noah and connecting him to a foundational biblical lineage.

Humanity appears to have endured a profound collective trauma during the Black Death, a crisis that fundamentally transformed how the dead were perceived. Corpses were frequently treated as if they were still sentient beings, a phenomenon that coincided with widespread auditory hallucinations interpreted as direct communication with ancestors. This phenomenon aligns seamlessly with Jaynes's theory, which posits that societal collapse and extreme stress fractured the bicameral mind, intensifying inner voices that had once guided behavior. As these powerful voices gradually faded, humans developed new psychological coping mechanisms, many of which were subsequently ritualized and codified into early religious practices. Historically, pandemics tend to precede widespread societal collapse, thereby creating opportune windows for intervention by entrenched elites or ruling classes. Civilizations such as Egypt and Sumer experienced devastating plagues that profoundly reshaped their cultural and religious landscapes. Practices like divination emerged during such crises, serving as a means to summon lost divine instruction—a powerful psychological echo of the fading voices from the bicameral past. These events may have, in fact, laid the foundational groundwork for both organized religion and the onset of many prevalent mental illnesses.

The growing use of scarabs and Egyptian art suggests many figures became increasingly Africanized, losing their Amorite roots. The ouroboros, a Hyksos symbol of cyclical renewal, reflected a core ideology of life, death, and rebirth. People before the Renaissance had a split cognitive state, where divine voices guided key life transitions like marriage and death. G captured these cultural patterns in his remixed works, reinforcing social norms. The Hyksos ushered in Egypt's 2nd Intermediate Period, with Yaqub-Har—likely the Biblical Jacob—as a notable Hyksos ruler. Egypt's advanced intelligence systems likely began under Hyksos rule, who seized power not by conquest but by forming an independent kingdom in the Eastern Nile Delta. Their expansion was often catalyzed by plague, used as a tool for strategic territorial gain.

The Watch is said to have originated from prehistoric Canaan. They subsequently migrated to the Black Sea Region, Iraq in "classical antiquity," then Egypt, Asia, and finally, lowland Mexico. They soon established settlements in Italy, eventually becoming known as Greeks (and later Romans). This Greco-Roman culture, whose customs and traditions formed the bedrock of our contemporary world, was, at its inception, still in the Stone Age, much like every other culture globally. The Mediterranean Hellenistic period was undoubtedly an era of unprecedented technological progress. However, it is argued that this period has been deliberately misdated by centuries, which makes other regions appear to experience slow advances, or even industrial decay, by comparison.

The historical presence of Greco-Romans governing Egypt is not an enigma. It is explicitly documented in later sources, often enveloped in esoteric narratives such as that of Hermes Trismegistus, a composite deity fusing the Greek Hermes with the Egyptian Thoth. The Hermetic philosophy, often attributed to ancient Egypt or early Christian centuries, is now widely believed by scholars to be largely a product of the Renaissance, not antiquity. The texts themselves (the Corpus Hermeticum) were

rediscovered in the 15th century. Marsilio Ficino, commissioned by Cosimo de' Medici, produced it.

Egypt evolved into a provincial extension of Roman power following the annexation of the Greek Ptolemaic Kingdom in 30 BC, which itself was a direct consequence of Alexander the Great's conquest of Persian-occupied Egypt in 332 BC. Following the Islamic conquest, direct Western engagement with Egyptian culture purportedly ceased, though Egypt continued to serve as a profound cultural touchstone for many centuries.

Some genuine records—such as certain cuneiform tablets, papyrus texts, and illuminated manuscripts—do exist and can be placed in a chronologically accurate sequence according to the mainstream historical framework. However, the overall progression of human development was far slower than typically portrayed. What is usually presented as a vast sweep of antiquity was, in fact, a compressed medieval timeline that became codified primarily in the 15th century. By the 11th century onward, most humans were only beginning to exhibit the traits of full behavioral modernity. Thus, events normally assigned to remote antiquity—Egyptian dynasties, Babylonian astronomy, and the Homeric epics—are better understood as medieval creations or reinterpretations. Earlier pre-civilizational developments, like the control of fire, symbolic language, and basic tool-making, indeed occurred prior to the 11th century, but within pre-conscious human states, and do not constitute the elaborate civilizations later projected backward by mainstream history.

Egyptian civilization was often linked to the subjugation and enslavement of foreign peoples, a connection that solidified the term "Pharaoh" as a worldwide emblem of oppression following the Israelite exile—mirroring Alberti's own expulsion. When Western fascination with Egypt revived during the colonial expansions of the 16th century—a movement heavily influenced by the Watch—North Africa was rebranded as an idealized classical archetype. This strategic reinterpretation aimed to justify a wider Western cultural resurgence. The sudden vanishing and later "rediscovery" of ancient Egypt are portrayed as proof of this hidden brotherhood's deliberate rewriting of history.

Until Jean-François Champollion's groundbreaking decipherment of hieroglyphs in the 1820s, there was no direct access to how ancient Egyptians recorded and understood their own past. Figures like Apophis and Sargon were conspicuously absent from mainstream historical knowledge until the 19th century, suggesting that they may be retroactive fabrications or reinterpretations deliberately introduced to reshape historical narratives. These Hyksos may, in fact, have been part of one of seven tribal factions reportedly driven out of Israel during the Exodus, as referenced in Deuteronomy 7:1.

The Ipuwer Papyrus (circa 1991–1803 BC) appears to mirror the descriptions of the plagues found in the Book of Exodus, thereby lending support to that biblical narrative. The term "Hyksos" itself originates from an Egyptian phrase referring to Semitic chieftains from Canaan—essentially, operatives. The southern mountains of Judea were named after the Amorites (Deuteronomy 1:7, 19, 20), tying regional memory directly to these powerful figures.

The historian Apion, citing the ancient Egyptian priest Manetho, recounts a second Exodus narrative in which a renegade African priest named Osarseph led 80,000 "lepers" in revolt. This priest, who purportedly changed his name to Moses, may represent a symbolic figure for a mass outbreak and subsequent exodus. The reference to leprosy might actually signify a widespread plague—an event that would prompt significant population dispersal and trigger rigorous Egyptian avoidance measures. Such a crisis led to the collapse of native dynasties, a pattern that conspicuously echoes again during the Renaissance, reinforcing the cyclical influence of pandemics on power structures that are consistently manipulated by these operatives. Annius of Viterbo’s Antiquities (1498) fabricated Manetho the Egyptian (and other fake authors like Berosus the Chaldean) to support a revised universal history.

As was observed in the Americas, the Watch introduced remarkable technical innovations to Africa, along with significant cultural imports such as new musical instruments and foreign loanwords. Similar to the Southern European conquistadors, and Vinca peoples of old, the Sea Peoples introduced more potent weaponry and advanced fortification techniques. During the 15th and 16th centuries, the Columbian Exchange facilitated the unprecedented transfer of numerous goods, essential crops, and animals from the "New World" to the "Old World," profoundly transforming global diets, economies, and cultures. Key crops included maize (corn), potatoes, tomatoes, tobacco, cocoa, beans, squash, chili peppers, and peanuts, which dramatically revolutionized agriculture and nutrition across Europe, Africa, and Asia. Precious metals like silver and gold inundated European markets, fueling immense economic expansion and trade. These extensive exchanges fundamentally reshaped societies, enabling significant population growth, fostering new culinary traditions, and catalyzing the rise of global trade networks, though not without considerable ecological and social consequences.

Much like the Printing Press, the Hyksos developed a functional alphabet, which rendered literacy more attainable throughout the Mediterranean basin. These significant cultural advances became decisive factors in later successes often attributed to other kingdoms, thereby deliberately obscuring the true, underlying role of this covert network. The wheel, for instance, did not arrive in Africa until these figures introduced it, paralleling its late introduction in the Americas, as recorded with the Aztecs and Incas when Latin peoples arrived. As with the Hyksos Egyptians and the Vedic Hindus, the archetypal image of the Native American horse-drawn archer resulted from their exposure to these operatives. This explains why the horse has long been a Latin cultural fixture.

Ahmose I, who effectively expelled the majority of Hyksos from Africa, subsequently established a new dominant power structure. Pharaoh Ahmose I erected the Storm Stele, discovered at Thebes, which describes a great storm striking Africa during this time, causing widespread destruction to tombs, temples, and pyramids. The radiocarbon dates and the conventional African chronology exhibit substantial disagreement, a discrepancy that strongly supports the theory of historical manipulation. One interpretation is that the Storm Stele functions as propaganda designed to conceal the depredations committed by officials of the embattled incoming Kingdom. It achieved this by drawing upon the financial resources of the

temples during the escalating conflict with the spy ring. If this interpretation is accurate, then Ahmose I’s reign coincided with the Thera eruption (Santorini), one of the most significant volcanic events known to human history. The eruption also disrupted theocracy, accelerating the decline of bicamerality. The scholarly theory of a volcanic connection to the Lord stems from vivid biblical descriptions, particularly of the Mount Sinai revelation, which depict fire, smoke, thunder, and trembling reminiscent of volcanic eruptions. While no active volcanoes exist in the traditional Sinai region, some scholars propose alternative sites in volcanically active northwest Arabia. This idea is further supported by theories connecting YHWH to the Kenites—a group traditionally linked to the descendants of Cain—and to ancient metallurgy. In Near Eastern traditions, volcanic and fiery imagery was often associated with deities of metalworking, reinforcing possible parallels in YHWH's early depictions. The Egyptian Storm Stele is particularly ironic given that the Hyksos worshipped a storm god named Teshub (Hurrian) or Ba'al Hadad (Semitic Amorite/Aramean), figures that were subsequently remixed and assimilated into the Egyptian deity Seth. In many interpretations, when volcanoes erupted, such as at Thera/Santorini, ancient peoples retrospectively attributed such fiery, catastrophic events to powerful storm or sky deities. These storm and sky deities, within a bicameral context, would have been the powerful, awe-inspiring voices commanding action during natural disasters, with their attributes reflecting humanity's primal responses to overwhelming environmental forces, which were then codified into religious worship. The Amorites’ patron deity, Amurru, was a storm god and husband to Asherah. Asherah, who in Northwest Semitic tradition appears as the wife of the god El, suggests that Amurru was El. Furthermore, Túpac Amaru (1545–1572) was the final Inca monarch. Intriguingly, Amaru was also the name of a mythological Incan dragon, further connecting this pervasive network’s influence across distinct continents and mythological traditions.

Apophis was primarily known by the name Apep, which was associated with a dragon. Paradoxically, Apep is depicted as being slain by Seth. The recurring motif of storm gods slaying dragons is present in nearly all mythologies linked to this group, including Apep in their own mythology; the Bible’s Leviathan; the *mušḫaššu* of Ukraine; Grand Goule in France; the Lernaean Hydra in Greece; and Jörmungandr, Níðhöggr, and Fafnir in the Viking mythos. In the oldest of the four Vedas, Indra, the storm god, engages in battle with Vṛtra, a serpent representing drought. Speaking of storm gods and dragons, the legendary Yellow Emperor should also be mentioned. So far, this doc has explored the Watch’s manifestations in Western and American historical records, but its influence can also be discerned in Eastern accounts.

Like the Alberti’s deportation, immediately following the Hyksos exile, several major world events are believed to have occurred. For instance, the Chinese script likely developed during their expulsion, and this script now constitutes the oldest continuously used writing system globally. In the context of Africa, "Asiatic" refers to people native to areas east of Africa. The Orient is traditionally composed of anything that belongs to the Eastern world, loosely classified into the Near East, the Middle East, and the Far East: meaning West, South, East, and Southeast Asia. In English, it coincides with the continent of Asia. The term Orient was initially used to designate Canaan, and subsequently, its meaning was expanded—a strategic re-definition by the Watch to control narratives about historical origins and crucial

trade routes. The first confirmed evidence of the Chinese script comes from Late-Shang intelligence operatives. Cangjie, a bureaucrat serving under the Yellow Emperor, is credited with inventing these scripts and further developing them with his missionaries. Their character-based writing system, which associated each logogram with an entire sound, can be compared to the systems used by the Aztecs and Egyptians, indicating an underlying influence on writing systems by this consortium of secrets. Sargon’s Akkadian script, much like Old Japanese (which was written using a Chinese-derived script), utilized both logograms and phonetic characters, further demonstrating this pervasive pattern across seemingly disparate cultures. This historical connection between Chinese civilization and ancient Egypt has been observed by Chinese diplomat Sun Weidong, the current Vice Minister of Foreign Affairs of China since November 2022.

The Yellow Emperor was rumored to have 'turned into a dragon and flown up to Heaven,' a myth likely meticulously designed by this oligarchy to deify their founding figures. Such deification of powerful leaders, like the Yellow Emperor, aligns perfectly with the bicameral mind theory, where the authoritative commands of a strong leader could be interpreted as divine directives, thereby blurring the line between human authority and perceived godhood. This deification served to strategically prevent any questioning of their authority by imbuing their rule with divine sanction. Furthermore, it reinforced unwavering loyalty by fostering a profound sense of awe and unquestioning obedience among the populace, who perceived their leaders as direct conduits for supernatural will.

There exists an ancient, significant, and academically accepted connection between the Scorpion King and the god Seth. The earliest definitive evidence for Seth's existence in ancient Egyptian religion appears on the Scorpion Macehead, where standards surmounted by various gods, including Seth, are prominently depicted. These visual representations of deities, particularly on standards intended for battle or leadership, suggest a physical manifestation of the internalized 'voices' of the bicameral mind, serving as tangible symbols of the divine authority that guided collective actions and warfare in ancient societies.

The Scorpion King laid the groundwork for the First Dynasty of Egypt. Historical interpretations of the Scorpion Macehead suggest that the Scorpion King (either Scorpion I or Scorpion II) played a pivotal role in the unification of Upper and Lower Egypt, with some interpretations depicting him defeating a rival king or faction wearing a "bull-hat" or a bull standard, symbolizing an opposing power, possibly from Lower Egypt. Chinese legends credit the Yellow Emperor with unifying various tribes in the Yellow River plain, with a prominent narrative involving his decisive defeat of the Yan Emperor, who is sometimes depicted with a "cow-headed hat" or associated with a cow-headed deity (Shennong). This battle, frequently cited as the Battle of Banquan, is a foundational myth for the formation of the Huaxia (ancestral Han Chinese) civilization. The core similarity between these two narratives is a powerful leader unifying disparate territories by decisively defeating a rival whose imagery is associated with bovine symbolism. The Scorpion King is generally dated to the late Predynastic Period (Naqada III), around 3200-3100 BC, immediately preceding the First Dynasty of Egypt. There is also a notable chronological coincidence: traditional Chinese chronology places the Yellow Emperor's reign around 2697-2597 BC, approximately 5,000 years ago, a period that initiates the

concept of "5,000 years of Chinese civilization." The idea of directly linking the Egyptian Scorpion King to the Chinese Yellow Emperor is championed by Chinese researcher Guang Bao Liu, who has published scholarly papers on this subject. Liu's theory delves into both phonetic and symbolic connections, arguing that the scorpion symbol associated with the Scorpion King in Egyptian hieroglyphs might be linked to the prototype of the Chinese character "Huang" (□), meaning "yellow," and noting that scorpions commonly found in the Nile Valley are indeed yellow.

After extensive study of mainstream history, one inevitably concludes that the Amorites—both their predecessors and successors—developed the foundational elements of early civilizations and then systematically disseminated them across the world. The first authentic writing system was not invented in Iraq. Instead, it originated from these operatives in the Black Sea region then later perfected in the Sinai. This explains why primarily African hieratic glyphs possessed Semitic phonetic values. Aside from this theory, the Amorites consistently demonstrate a primal capacity for cultural and linguistic transfers in every direction. The foundational figures of Chinese civilization, these very operatives, migrated from Africa. Radiometric dating of ancient Chinese bronzes has revealed that their chemical composition was more akin to early African bronzes than to China's native ores, providing compelling material evidence of this transcontinental movement and the technological diffusion orchestrated by this secret service. The Bronze Age of the Middle Ages spread across Central Asia by land, facilitated by these agents. Presumably, the Alberti fled by sea into exile, carrying their advanced knowledge with them. Hyksos technologies—including metallurgy, chariots, literacy, domesticated plants, and animals—were precisely those excavated at the Shang capital, Yinxu, a direct correlation that powerfully reinforces the involvement of this league in shaping early Chinese civilization. Their sophisticated mathematics made foundational contributions, including the creation of a place value system and the first use of negative numbers.

The Shang Dynasty (1600–1046 BC) practiced large-scale human sacrifice, offering war captives, slaves, and servants to ancestors and gods through decapitation, burial, and burning—rituals meant to ensure agricultural fertility, military success, and royal authority. Similar practices appeared in the Canaanites, who performed sacrifices to appease the gods. Like the Shang, the Canaanites linked sacrifice to political and divine legitimacy.

Contemporaneously with the purported reign of the Yellow Emperor, advanced mathematics flourished in Mexico, where the concept of zero was accorded a standard symbol in Mayan numerals, further suggesting a synchronous development of advanced mathematical principles across continents. The operatives active in the Tarim Basin (Chinese Central Asia) are dated from 1800 BC to the 1st century BC. They spoke Tocharian, which constitutes the second-oldest recognized branch of the Indo-European language group, next to Hittite. Many unusual elements of early Chinese civilization were not indigenous but developed in what is now Israel, further indicating a Middle Eastern origin for key Chinese cultural components.

Their customs of priestly classes across diverse ancient civilizations reveal the far-reaching influence of embedded intelligence culture. Early societies venerated their

ancestors, and more developed civilizations like the Egyptians and Aztecs not only deified but also meticulously mummified their deceased rulers—a tradition the Inca continued until their ultimate defeat by the Spanish, which challenges the mainstream chronological framework. The elite Tocharian population in the Tarim Basin, long believed to be ancient, may in fact have been Medieval operatives. Concurrently with the Yellow Emperor's supposed reign, a widespread deployment of handlers was underway throughout Central and South Asia. This extensive movement connects with contemporaneous presences like the Hyksos in Africa, the Mitanni in Syria, and the Kassites in Babylonia—regions all associated with the rare and powerful purple dye, often seen as a signature of the Watch's covert influence. These overlapping spheres of influence strongly suggest an orchestrated, globe-spanning intelligence network operating through time.

In Mormon theology, the Jaredites are said to have fled Israel and subsequently founded a civilization in the Americas. This narrative, deeply embedded in the Book of Mormon, echoes the Watch's favored trope of migration and empire-building—a mythic template repeatedly deployed to legitimize territorial claims. Furthermore, the Watch's tactics frequently rely on the astute manipulation of oppositional forces, employing reverse psychology and controlled dissent to shape historical outcomes. These methods are designed to foster resolution by subtly guiding rival factions towards reconciliation, all while meticulously steering public perception.

Alberti's *Momus*, a satirical novel, serves as a literary example of this strategy. In this work, the god of mockery exposes the flaws of others through wit and subversion, a narrative many scholars view as covert criticism of Medici rule. Beneath its comedic tone lies a broader, more profound metaphor: those subjugated by dominant powers often systematically erase or forget their own heritage, adopting the identity of their oppressors and inadvertently perpetuating the very legacies they once resisted. Giordano Bruno (1548–1600) interpreted Momus in a similar vein. Both thinkers employed the figure of Momus to critique the conventions and dogmas of their time. Yet unlike his predecessor, Bruno's radical ideas ultimately led to his execution by the Inquisition.

The Mitanni—an offshoot of the Hyksos—are the only known contemporaries of the Rigvedic period to leave epigraphic evidence, suggesting they served as agents or messengers during this critical phase of Indian religious development. The Vedas, meaning "knowledge," are the foundational scriptures of Hinduism and the oldest known religious texts on Earth, composed in Vedic Sanskrit. Their earliest section, the Samhitas, aligns chronologically with the Hyksos expulsion, establishing a key temporal convergence that challenges traditional narratives. In this light, Sanskrit itself emerged from Mitanni influence, reinforcing the argument that these elite emissaries shaped not only politics and architecture, but also language and spiritual doctrine. Sanskrit exhibits a closer relation to some Indo-European languages than certain modern European languages do to each other. This is because Sanskrit is an ancient Indo-Aryan language that preserves many archaic features of Proto-Indo-European (PIE), the common ancestor of all Indo-European languages. For example, English (Germanic) and French have lost much of their inflectional system and borrowed heavily from Romance languages.

Today, while the Indo-European language family status is widely accepted in linguistic and historical discourse, it does not play a formal role in Indian government policies, educational frameworks (except in specialized linguistic studies), or in fostering a shared national identity. It is contended that when intelligent individuals in India objectively examine their nation's history, they may discern underlying patterns of manipulation, leading to a loss of trust in conventionally accepted narratives of their homeland. This re-evaluation, from the Watch's viewpoint, is part of a psychological operation designed to foster a critical re-alignment of perspective, potentially cultivating individuals who, by recognizing these hidden influences, may then become collaborators in the Watch's broader agenda of historical re-engineering and societal control. This intricate process is likened to a funnel, meticulously designed to recruit the most exceptional and brilliant minds from each nation.

The term Maryannu, though technically a plural, can be reduced to the singular *marya*—a Sanskrit word for “young warrior” that gains a Hurrian suffix, underscoring the Indo-Hurrian blend characteristic of these cavalry elites. Sargon the Great’s Akkadian script directly influenced Hurrian writing, and a Middle-Hittite text preserves a Mitanni song that hails Sargon and his heirs as deified rulers (*dšarrena*). One Mitanni princess, Tadukhipa—more famously known as Nefertiti—married Pharaoh Akhenaten, whose monotheistic Aten hymns strikingly mirror themes found in the Psalms of Solomon. Power was further cemented through strategic marriages, such as Apophis’s daughter to a Theban pharaoh, and Tutankhamun’s iron dagger of Mitanni workmanship provides material evidence of continued elite exchange. The Amarna letters reveal the existence of an extensive courier network and built-in surveillance, while the plagues and palace coups of that period hint at deeper geopolitical engineering by the Watch.

Linguistic, archaeological, and genetic evidence consistently supports the premise that steppe peoples speaking early Indo-European tongues—ancestors of Sanskrit—entered the Indian subcontinent from the Black Sea zone. The indigenous population at the time, still had rigid social structures, pervasive religious rituals, and an absolute reliance on their divine rulers, a society still largely operating under a bicameral mentality. Their actions were dictated by established patterns, divine commands channeled through their leader, and a lack of individual initiative or capacity for deception. When faced with the utterly novel and incomprehensible arrival of the Agency, their structured, "god-directed" responses would have been inadequate. They might have lacked the internal mental flexibility and capacity for independent strategic thinking to adapt to such an unprecedented threat. Their perceived "protosubjectivity" meant they functioned largely by automatism, relying on external authorization for their actions. This could explain, in part, how a small band of agents could so effectively disrupt and eventually conquer a vast and powerful empire. The Agency had long transitioned into a conscious state, possessing precisely the traits the locals supposedly lacked: cunning, deception, individual strategic planning, and the capacity to adapt and exploit unforeseen circumstances. They were not bound by divine commands in the same immediate, hallucinatory way, allowing for pragmatic and often ruthless decision-making.

Old Indo-Aryan (1500–300 BC) first appears in Vedic-Mitanni contexts, and Kikkuli’s horse-training manual, dating to approximately 1400 BC, places that superstate

squarely in Amorite territory. Cultic texts functioned dually as encryption manuals: a Hittite-Mitanni treaty from roughly 1380 BC invokes the deities Mitra, Varuna, Indra, and the Nasatyas, demonstrating how sacred names were interwoven into diplomatic documents. Bronze Age Harappan operatives in the Indus valley (3300–1300 BC) introduced sophisticated urban technologies such as closed drains, public baths, and communal granaries—urban innovations that Europeans later exploited to argue a false kinship between Indians and Native Americans, both presented as offshoots of the same guiding network. The undeciphered Indus script remains a profound cryptographic relic. The Merneptah Stele (1207 BC) states that Israel's "seed" was "wiped out" just as the first naval clash between Hittites and Cyprus erupted, raising suspicions that the purported disappearance of Israelites marks another narrative pivot orchestrated by these Humanist precursors.

Again, I use a restructured timeline that compresses all of recorded history into the 13th to 18th centuries. Most events traditionally dated before the Renaissance (including ancient Greece, Rome, Egypt, and Mesopotamia) are treated as manifestations of the Feudal Era. Prehistory, including Neolithic revolutions, and mythic epochs, is encoded in a time before the 11th century. This framework is intended to reveal the fractal, encrypted nature of history as a deliberate fabrication rather than a linear accumulation of events.

Apophis's Rhind Mathematical Papyrus, meticulously annotated by his successor Khamudi, boasts of revealing "all cryptic secrets" and cites pyramid measurements that implicitly rely on a precise value of π. Conventional dating places the construction of the Great Pyramid in 2560 BC, yet its mathematics align perfectly with Amorite-Hyksos documents—specifically Plimpton 322 from Babylon and the Rhind text from Egypt—both dated between 1900–1600 BC. Each of these documents calculates π within one percent of its true value and accurately lists Pythagorean triples. Knowledge of ϕ (the Golden Ratio) emerged from those triples, traversing through Amorite chieftains like Sumu-abum, reaching ancient Greece and Arabia, and ultimately underpinning everything from Renaissance banking to Alberti's architecture. Alberti, echoing the ancient Greek philosopher Pythagoras, defined beauty as harmonious proportion. Yet, Western scholars did not encounter Latin translations of Pythagoras's works until the 1430s—an intentional delay that maintained a tight control over numeric lore. Early Masonic manifestos, deeply infused with Pythagorean number mysticism, derive from this same hidden stream of knowledge.

Roman engineers, although not renowned as great theoreticians, skillfully exploited Amorite mathematics for various applications including surveying, construction, bookkeeping, lunar-solar calendars, and covert signaling. The Ancient Astronauts popularized by modern television programming were, in this interpretation, "Pre Renaissance" operatives. Alberti himself meticulously assigned Roman god names to every planet except Earth and Uranus.

Chinese planetary cycles and Yellow Emperor legends deliberately embed Fibonacci sequences—and the Hyksos calendar already accurately counted five epagomenal days and thirteen moons. The final problems presented in the Rhind papyrus meticulously analyze pyramid slopes, directly linking arithmetic to monumental design.

The Great Pyramid—more accurately termed the Pyramid of the Amorites—and the Great Sphinx, carved with Apophis's likeness, stand as the oldest of the Seven Wonders of the Ancient World. While speculative, a coherent alternative theory emerges: the Great Pyramid and Sphinx may have originated in a pre-dynastic era, constructed by a Semitic-speaking, technologically advanced group—possibly proto-Hyksos or ancestral Canaanites. The Rhind Papyrus, combined with early Semitic script found near Egyptian building zones, supports the hypothesis that these foreign builders possessed both the sophisticated technical knowledge and the complex organizational systems required for such monumental feats.

The astonishing correlation between the Great Pyramid's latitude (29.979245° N) and the speed of light (299,792,458 m/s) is not evidence of ancient knowledge of the constant itself, but rather a profound cryptographic key. It reveals a far more subtle manipulation: while the speed of light is a real physical constant, the human-defined meter used to measure it is a modern construct. This precise alignment suggests our entire system of measurement—and by extension, our historical timeline—is a reverse-engineered forgery, with the pyramid serving as a planted, time-locked message to expose this masterful deception.

Both Teotihuacan's Pyramid of the Sun and the Great Pyramid of Giza exhibit proportions that reflect the Golden Ratio (φ). The pyramid approximates a triangle with sides in the ratio 1 (half the base) : φ (slope) : √φ (height), resembling a "golden triangle" — a right triangle whose proportions reflect the Golden Ratio. The connection between the Fibonacci sequence and φ lies in the fact that the ratio of successive Fibonacci numbers converges toward φ, which also appears throughout nature in patterns such as plant growth, shell spirals, hurricanes, and galaxies. Some propose that ancient builders may have possessed intuitive or esoteric knowledge of this principle, using it to reflect a cosmic or divine harmony in their constructions. However, there is no written evidence that the Egyptians explicitly understood φ; rather, it was the Amorites — and later the Hyksos — who appear to have had access to such advanced mathematical concepts at the time. A fundamental characteristic of double-entry bookkeeping is its proportional alignment with the Golden Ratio (ϕ)—a mathematical harmony also embedded in the Cambodian Angkor Wat. This suggests an ancient, intentional connection between financial systems, architecture, and the Watch.

The Hyksos, far from being mere invaders, may have inherited and meticulously preserved this ancient tradition—long before later Egyptian regimes rewrote the narrative. Thutmose IV's Dream Stele (1401 BC) mentions only a fragmentary "Khaf-," not Khafre, and no Old Kingdom inscription explicitly links Khafre to the Sphinx; Humanist re-dating inserted him centuries later to fit a revised timeline. Egyptian scribes systematically erased Hyksos monuments, leaving behind only the victors' narrative. Such "de-platforming" began with ostracism and the physical destruction of monuments, and later evolved into boycotts and widespread historical erasure. Following their expulsion, Hyksos strategically fanned out to China and India, seeding new cultures under fresh guises and thereby ensuring that the Watch's architectural, mathematical, and religious templates propagated across the globe.

Following the exile of the Hyksos, the Late Bronze Age experienced a widespread collapse (occurring between 1200 and 1150 BC). Again, Jaynes's theory suggests that behavioral modernity emerged during the Bronze Age Collapse (circa 1200 BC). This precisely coincides with the period when the Amorite elite strategically rebranded themselves as the Semitic Arameans (Ahlamu). In Syria, the Amorite elite underwent this transformation. From that point onward, regions formerly identified as Amorite territories became known as Aram (Aramea). The relationship between the Amorites and the Arameans is analogous to that between the Vikings and the Normans—a successor identity forged from a previous one. After the initial wave of influence, the historical record began to associate Amorites with the "uncivilized" raiders they had previously conquered, prompting the Amorite aristocracy to strategically rebrand themselves as Aramean. Abraham, the biblical patriarch, is described as an Aramean from the city of Ur in Mesopotamia, and his son Isaac and grandson Jacob married Aramean wives (Rebecca, Leah, and Rachel). The narrative twist of the Lord ostensibly using Arameans to oppress Israel (Judges 3:8) as punishment for polytheism suggests an intentional incorporation by these operatives into religious texts to exert control. Divine commands, even those seemingly negative or punitive, served as a primary mechanism of social control and behavior modification for bicameral societies. The Aramean's language, Aramaic, eventually supplanted Akkadian, which had served as the dominant lingua franca of the Middle East for over a millennium. Emerging in the 8th century BC, the Aramaic script evolved directly from the Phoenician alphabet, giving rise to a distinct writing system developed by the Arameans. As a member of the Semitic language family, Aramaic possesses linguistic roots reaching back to Proto-Semitic, a language spoken around 4000–3000 BC. Proto-Semitic later diversified into several regional branches: Akkadian in Mesopotamia, Eblaite in Syria, and Old South Arabian languages in what is now Yemen. Over time, Akkadian itself split into its major dialects—Babylonian and Assyrian—while in the Levant, Hebrew and Phoenician emerged, and Aramaic gradually became the common language across the region. From the Aramaic adaptation of Phoenician (circa 800 BC), multiple major alphabets were born, including Hebrew, Syriac, and Arabic. Aramaic's influence extended even farther: it formed the basis for the Old Turkic script and profoundly shaped Central Asian writing systems such as Sogdian and Mongolian. The Brahmi scripts of the Indian subcontinent also trace their origins to Aramaic. One notable Aramaic derivative, the Ionic script (developed around 402 BC), evolved into the Greek alphabet. From this, the Cumae variant gave rise to the Italic alphabet, which later influenced the creation of the Runic script. The Cyrillic alphabet, still in use today, developed from medieval Greek—ultimately continuing the legacy of Aramaic's far-reaching linguistic and cultural influence.

The Late Bronze Age collapse instigated widespread mass migrations and unforeseen societal stresses, which necessitated the development of more self-aware minds. Consciousness, in this context, emerged as a culturally evolved solution to a newfound ability to read and write—a skill initially disseminated and tightly controlled by the specialized scouts of this establishment. Centuries elapsed after the Renaissance before a critical mass of the populace achieved literacy. The Amorites who chose not to undergo the rebranding as Arameans politically dissolved and contributed remnants of their displaced populations, from collapsed states like Amurru, to the upheavals caused by the Sea Peoples, a confederation of maritime raiders. Archaeological evidence from destroyed Amorite-influenced cities

such as Ugarit suggests that local groups actively participated in these disruptions, possibly merging with the Greek and Italian Sea Peoples. Amorite-descended groups therefore became a plausible component of the multi-ethnic migrations that characterized the systemic breakdown of Late Antiquity's Bronze Age. Some scholars speculate about tribal or mercenary links—e.g., the Denyen (a Sea People group) have been tenuously linked to the Danites (Israelite tribe of Dan).

The Bronze Age Collapse (circa 1200 BC) and the Age of Exploration (15th–17th centuries CE) exhibit striking parallels, particularly in how Southern European maritime peoples fundamentally disrupted established civilizations. During the Bronze Age Collapse, mysterious Sea Peoples, including groups identified as Mycenaeans and Sardinians, raided and systematically dismantled Eastern Mediterranean empires such as the Hittites and Mycenaeans, even posing a significant threat to Egypt. Similarly, in the Age of Exploration, Southern European (Spanish and Portuguese) seafarers, under the extended influence of the Roman Empire, ventured across vast oceans to conquer and destabilize the flourishing civilizations of the Americas, Asia, and Africa. They successfully toppled powerful empires and established widespread European colonial rule. In both historical instances, Southern European maritime peoples fundamentally shifted the balance of power by strategically leveraging advanced naval technology, surprise tactics, and superior mobility, thereby profoundly transforming the political landscape and introducing new economic and cultural paradigms.

The Sea Peoples left a discernible visual and technological legacy that significantly influenced later Mediterranean warrior cultures. Egyptian reliefs from the reign of Ramesses III depict them wearing distinctive feathered or horned crested helmets, short tunics, and carrying round shields and swords. This imagery prefigures later Greek hoplite and Etruscan armor, which, in turn, shaped early Roman military equipment. This continuity extends further into the Byzantine Empire's lamellar armor, and into the mail shirts and shields of the Gauls and Vikings. Beyond their impact on warfare, these groups left lasting cultural and political imprints: the Philistines, a group identified with the Sea Peoples, settled in Canaan around 1200 BC, later paying tribute to the Neo-Assyrian Empire and serving as foreign auxiliaries in regional conflicts.

These historical patterns are also intricately intertwined with biblical and later political narratives. Goliath, the Philistine giant famously slain by David (though some texts suggest Elhanan killed him), is interpreted as a redacted story carefully crafted to bolster David's royal legitimacy. The Babylonian Talmud's claim that Goliath was a relative of Ruth, David's great-grandmother, hints at deliberate efforts to weave these maritime "outsiders" into Israel's own foundational royal lineage. Eventually, the Neo-Babylonian ruler Nebuchadnezzar II conquered the Philistines, and in 135 AD, Roman Emperor Hadrian strategically rebranded the region as "Syria Palaestina" after suppressing the Jewish revolts. From the 12th century BC to Roman times, these consistent patterns of conquest, assimilation, and narrative control reveal a deep continuity of cultural exchange, technological borrowing, and political maneuvering that profoundly shaped the Mediterranean world for millennia.

The so-called Bronze Age Collapse and the Age of Exploration—periods typically separated by over two millennia in conventional chronology—may, within a radical

revisionist framework, be viewed as overlapping phenomena, effectively occurring within the 15th to 16th centuries. This perspective fundamentally hinges on the idea that the historical record is a palimpsest of duplicated and meticulously misdated events. It suggests that the widespread societal collapse traditionally attributed to the 12th century BC—which encompassed the fall of major powers like the Hittites, Mycenaeans, and the New Kingdom of Egypt—was, in fact, mirrored in the profound upheavals, extensive maritime migrations, and significant imperial realignments of early modern Europe. For example, Ramesses II employed Southern European mercenaries from the broader Aegean/Anatolian world, namely the Sherden-affiliated groups.

The rise of powerful maritime empires such as Portugal and Spain, the decimation of indigenous civilizations in the Americas, and the fragmentation of older trade systems all echo the chaos and reorganization intimately associated with the Bronze Age Collapse. Simultaneously, documents like the Piri Reis map and the sudden surge of global exploration suggest the retained, though strategically rebranded, vestiges of ancient seafaring knowledge. Thus, the "collapse" and "exploration" may represent two distinct facets of the same overarching global restructuring—an elite-controlled reordering of history, masked as natural progress.

I’ve layered this book with cross-cultural patterns, timeline compressions, material fingerprints, and repeated anomalies. A single anomaly can be ignored; a constellation of them demands explanation. The extraordinary nature of my claim is matched by the extraordinary breadth of the evidence: artifacts whose dates shift by centuries under new testing, events duplicated in different eras, and technologies reappearing fully formed after long absences. If the official record cannot account for these patterns, then my alternative—however unconventional—earns its place at the table.

Volcanic upheavals, protracted droughts, successive waves of invasion, mass migration, and severe economic shock rippled through Southeast Europe, West Asia, and North Africa. This period also saw the diffusion of new metalworking techniques and evolving methods of warfare. Concurrently, the same era normalized concepts such as private property, monogamy, and the nuclear family, demonstrating how fundamental social structures were reorganized whenever Agency operatives embedded themselves in new cultures. Their distinctive fingerprints appear in supposedly “independent” breakthroughs across disparate regions: magnetism inexplicably emerged in Greece, China, and India; the crossbow was seemingly devised separately in China, Greece, Africa, far-northern Canada, and the Baltic; and the chariot, which revolutionized Chinese armies, was later reconfigured with scythes in India and Persia.

Agents subsequently cast the 15th century Age of Discovery as their triumphant arrival from ostensibly "unknown" continents, although most lands they reached were already inhabited. Hyksos groups who remained in Canaan eventually founded Phoenicia, a formidable maritime power whose colonies spanned across the sea. Its very name, folk-etymologically linked to red-dyed wool, echoes the Akkadian term *kinaḫḫi* for Canaan, and strikingly mirrors the Alberti family’s medieval wool-trade empire. Similarly, Medici wealth and their *Arte della Lana* warehouses—which served as prototypes for the Industrial Revolution—grew from the same strategic

cloth. They also settled post-plague coasts of Spain, Sicily, and Sardinia, actively participated in the Iberian Reconquista, and foreshadowed Norman rule in Sicily—each event interpreted as a later "reflection" of earlier Agency maneuvers.

Hyksos agents utilized Semitic code-names—such as Anat and Baal—and propagated legends like that of Cadmus (“from the East”) bringing the alphabet to Greece around 1600 BC. Their 30-sign builder script preceded the formalized Phoenician letters, and is notably revived today in modern Hebrew. A six-dimensional hexagram is said to contain all twenty-four Hebrew characters, which explains its prominence in Masonic temples that venerate the Lord as the cosmic architect. Alberti similarly demonstrated fluidity among different alphabets—his intricate ciphers descended from Akkadian cuneiform and the Amorite Ugaritic script. His extensive linguistic work influenced every major writing system, from Brahmic scripts (via Aramaic) to the Latin, Greek, and Cyrillic scripts that are now official within the European Union. Aramaic, the language spoken by the historical Jesus, forms the underlying basis for the square Hebrew hand. Before the devastating Black Death, Phoenician, Hebrew, and related dialects were effectively a single, unified tongue.

Phoenician merchants famously supplied Solomon—conventionally dated to 970–931 BC—with vast tonnages of gold that would render him a modern-day multi-trillionaire. This showcases an early global economy enforced by strategic military patronage at controlled ports, a template later meticulously replicated by Italian city-states like Florence, Genoa, and Venice. G’s systematic "remix" of classical antiquity, spanning from the mid-second millennium BC to the Renaissance, ultimately became the foundation for contemporary philosophy, historiography, and archaeology. Even Isaac Newton attempted to correct inherited chronologies by re-dating the Argonautic expedition, the Trojan War, and the founding of Rome. The Medici family's fervent passion for collecting transformed what were essentially forged or re-dated “antiquities” into museum cornerstones. Yet, standardized historical timelines were only firmly established between the late 1500s and early 1600s—long after G’s death. Consequently, revisionists often target scholars like Scaliger and Petavius, however the deeper, underlying script of historical manipulation is centuries older. For example, the siege of Troy reflects feudal power struggles during the 15th century. The ten-year war and wooden horse may be literary devices, not literal history.

Alberti, who treated mathematics as both an art and a science, embedded intricate maritime-navigation ciphers within the concentric plans of buildings precisely aligned on a global “world-grid.” The underlying geometry of those designs mirrors ancient monuments with meticulously aligned concentric circles. Because circular calendars, the Earth’s rotation, and orbital cycles all intrinsically embody π, Alberti systematically adopted the circle, the divine proportion, and the human frame as visual commands that silently reinforced cosmic order for bicameral minds. His treatises explicitly declare that he “takes first from mathematics,” and the megaliths he retro-dated would have necessitated Renaissance-level machinery, suggesting that 15th century Humanists deliberately placed “prehistoric” witness stones to strategically mark territory and project a god-like authority.

The Hyksos, re-dated here to a northern influx in the mid-1300s AD rather than the conventional 1650 BC, became the core of the powerful Phoenician merchant navy. Their advanced celestial navigation techniques, detailed coastal charts, and modular hull designs foreshadowed later European caravels, with gunpowder being the sole significant distinction. Phoenicians significantly widened literacy beyond restricted priestly elites, reopened his global trade routes, launched multi-tiered oared convoys capable of navigating past Gibraltar, and seeded democratic blueprints that Athenian and Roman institutions later echoed. The tale of Cadmus bringing the alphabet to Greece is interpreted as an early acknowledgment of the Phoenicians' pervasive linguistic outreach, while the network itself crystallized into three distinct operational zones—Phoenicia to the west, Greece to the east, and Persia to the north—rarely clashing except in the strategic waters of Sicily. Latin chroniclers concede that their civic and legal blueprints trace directly back to Phoenician precedents: after the Hyksos façade faded, Phoenician settlers prospered at Carthage, meticulously oversaw Iberian iron and precious-metal mines, and diligently protected those revenues until Rome ultimately shattered Carthage in the Punic Wars, subsequently annexing Macedonia and, later, Achaea.

Biblical concepts likewise directly track the Watch's strategic maneuvers: Cyrus's capture of Phoenicia in 539 BC earns him the title *Moshiach* and marks the redaction of the Hebrew Bible, precisely as mono-alphabetic ciphers begin to appear in Jewish scripture, whose very name, "Bible," derives from Byblos, a pivotal Phoenician port inhabited since 8800 BC. Earlier Hyksos hieroglyphs and Akkadian tablets demonstrate the first instances of cryptography. Later libraries—from Ashurbanipal's and Nebuchadnezzar II's to Alexandria's Ptolemaic depot—systematically amassed, copied, and quietly edited archives, a practice meticulously perpetuated by Renaissance scribes. Cuneiform tablets from the Library of Ashurbanipal and early post-Vulgate biblical manuscripts both employ identical numeric sequences for the flood duration—despite originating from cultures separated by millennia and geography. This duplication suggests editorial harmonization rather than independent oral traditions. The Babylonian captivity prefigures the Avignon "captivity" of the papacy; both historical episodes produced religions that proved resilient even without their original physical temples.

The mythical expulsion of the Danaids from Egypt might reflect the historical expulsion of the Hyksos, with the "Egyptian" king Belos serving as a mythical representation of that foreign power. The Argead dynasty, to which Philip II and Alexander the Great belonged, claimed their legendary ancestry from Argos, which was, in turn, founded or ruled by descendants of the mythical Danaus and his daughters. This mythological lineage provided a powerful legitimizing narrative for the Macedonian kings. Macedonian intelligence, operating under Philip II and Alexander the Great, re-exported Hyksos science eastward amid widespread plague shocks that mirror the 14th century. Alexander, after inheriting the throne,his powerful army conquered vast territories, creating one of the largest empires in history.

During the Renaissance, the very fabric of the historical timeline underwent a profound redefinition. Whereas earlier chronicles were inextricably linked to political states, a new, independent form of historiography emerged. Events like the Peloponnesian War may have been deliberately modeled on more recent conflicts.

Spartan encryption methods bear a close resemblance to Alberti’s later ciphers, raising significant questions about chronological accuracy. The “Dark Ages” thesis is inherently inconsistent, particularly given that the Byzantine Empire preserved a substantial body of Greco-Roman knowledge. TNC, which controversially re-dates Thucydides’ eclipses to the 11th or 12th century, supports the idea that much of ancient history was fabricated or significantly restructured during G’s time.

The Neoplatonic Florentine Academy operated under the direct protection of the Vatican and played a crucial role in organizing global networks of knowledge and surveillance. Institutions such as universities, libraries, and museums functioned as effective gatekeepers of information. After the death of Lorenzo de’ Medici, the Dominican friar Savonarola ascended to power, vehemently denouncing Florentine excesses. His followers famously participated in the Bonfire of the Vanities on February 7, 1497, burning countless artworks and books. A year later, on May 23, 1498, Savonarola and his associates were executed in the same public square. This sequence of events reflects how knowledge was simultaneously selectively preserved and violently purged by powerful factions. Cryptographic analysts like Fomenko utilize patterns within texts—such as the number of pages dedicated to specific historical years—to detect such historical manipulations. Periods of warfare typically receive more textual focus than peaceful ones, and mapping these distributions can reveal deliberate distortions.

G and the Medici, leveraging their access to nascent printing technology and their influence over Byzantine scholars, meticulously filtered and controlled the dissemination of ancient texts. Some so-called "rediscoveries" were likely staged events, designed to legitimize their cultural authority. This strategic maneuver allowed them to project themselves as the true heirs to Rome, employing its symbols to justify Renaissance power structures. Thus, history was transformed into a political instrument, shaped by Humanist ideology and Medici sponsorship to reinforce Roman-style systems in the Early Modern Age.

TNC’s insight that “Rome” functions as a proxy for successive waves of horse-borne elites aligns precisely with the historical influx of Black Sea kurgan cultures who introduced metallurgy and alphabetic scripts to Italy. There, Latin eventually supplanted other Italic tongues and later gave rise to the entire Romance language family. The Scythians, Goths, Vandals, and Visigoths—all originating as Eastern cavalry peoples—effectively bookend the passage from antiquity to the Middle Ages, just as Stoic founder Zeno of Citium, a Phoenician, presciently warned that identical celestial events recur in cosmic cycles.

From the Antikythera mechanism alongside the enigmatic Phaistos disk to Alberti’s poly-alphabetic cipher wheel, advanced computing devices consistently surface, vanish, and mysteriously reappear on command. Across every historical phase—the founding of Carthage, the meticulous design of megalithic observatories, the widespread dissemination of alphabets, the establishment of public libraries, the invention of zero in Hyksos tallies and Olmec calendars, and the plague-driven societal resets—one consistent through-line persists: a hidden fraternity that systematically engineers monuments, scripts, laws, and legends to steer the trajectory of civilizations, leaving behind perfectly aligned stones and perfectly timed myths as silent, enduring proofs of its long, deliberate hand.

6.) Fabricated Empires and Their Foundations

Italy's enduring predilection for clandestine intelligence gathering, particularly for "eavesdropping," is likely rooted in the intricate demands and competitive nature of international trade, with all such activities ultimately converging back upon Italian centers of power. Rome, contrary to the commonly accepted historical narrative of its founding in 753 BC, actually saw the establishment of a hunter-gatherer settlement on the site where Palatine Hill would later rise. Throughout the transformative era of the Renaissance, the city of Rome strategically expanded its pervasive influence across the region of Latium. Much like the numerous historical exiles of the powerful Alberti family, the kings of Rome were purportedly expelled, leading to the city's transition into a republic. Rome itself is conceptualized as having been built upon the inherited legacy of both Greece and the Scythian Middle East, thereby suggesting a complex and deeply interconnected origin for its foundational culture. This particular intelligence culture has exerted a long-lasting and geographically expansive influence on a myriad of cultural facets, including the formation of state institutions, the development of legal frameworks, the shaping of cultural values, the evolution of religious beliefs, significant technological advancements, sophisticated engineering practices, and the very structure of language itself. The Phoenician, Iberian, and Celtic worlds, it is argued, underwent their Romanization in the Middle Ages, rather than the conventionally accepted 8th century BC—a crucial re-dating that fundamentally reconfigures our understanding of historical development. Archaeological excavations in central Italy revealed a radical shift in settlement patterns, which are directly linked to the expulsions of the Alberti and the subsequent rise of Greco-Roman influence.

Celtic mercenaries were strategically employed by trusted surveillance advisors, leading to significant historical events such as the sack of Delphi and the subsequent settlement of Galatia. The Greco-Roman surveillance specialists operating out of Ptolemaic Africa further utilized Scythians, who were strategically stationed in Britain, thereby exposing a vast and intricate global network. These skilled operatives were instrumental in uncovering feudal conspiracies, conducting effective counterintelligence operations, and infiltrating vital strategic locations. Scythians were a nomadic Iranian people who were strongly associated with the Black Sea region, particularly the Pontic-Caspian steppe (modern-day Ukraine, southern Russia, and the northern Caucasus). They dominated the Eurasian steppe from around the 9th century BC to the 4th century CE, known for their horseback warfare, intricate gold artwork, and decentralized tribal confederations. They were fierce warriors, often clashing with empires like Persia and Macedon, and were described by ancient historians such as Herodotus. Their culture heavily influenced early Slavic and Turkic groups.

Greece profoundly influenced Roman art and architecture, and Hyksos mythology was intimately familiar to them, suggesting either a shared cultural heritage or, more compellingly, a deliberate process of cultural diffusion. The most widespread descendant of their foundational alphabet is the Latin script, named for the Latins, who are identified as agents who ascended to dominate the world with the rise of Rome. The Latins adopted their writing style from the Etruscan civilization, which, in turn, utilized one of several Italic scripts derived from these very counter-

surveillance operatives. Mainstream historians assert that the Gauls sacked Rome around 387 BC, but that the city swiftly recovered. The inhabitants of Tusculum in Latium were granted Roman citizenship, and by 269 BC, the Italian peninsula was under Latin rule, marking the first recorded instance of Roman citizenship being formally “issued.”

A formidable agent named Hannibal (247–181 BC) emerged as a Carthaginian/Phoenician general, widely regarded as one of history's greatest military commanders. He operated during a period of intense tension in the Western Mediterranean Basin, a tension triggered by the Roman Republic's emergence as a dominant power following its consolidation of supremacy over Italy. Intelligence concerning the Atlantic coast was primarily derived from antiquated operative maps, which were based on Hannibal's extensive experiences, including his explorations of the largely uncharted Red Sea. Only robust trade links with the Maritime Republics, akin to the 15th century Republic of Venice, facilitated the meticulous collection of accurate maritime knowledge, suggesting a recurring operational pattern of intelligence gathering and economic control. Carthage famously minted coins bearing intricate maps, utilizing gold acquired through the lucrative African coastal trade. On these coins, the Mediterranean Sea is depicted as a central rectangle, with a triangle to the right representing India in the East, and an irregular shape on the left symbolizing America to the West. The Olmecs parallel Old World seafaring powers such as the Phoenicians and their Carthaginian descendants, both of whom combined advanced maritime navigation, long-distance trade, and monumental stone architecture. The recurrence of serpent, and solar motifs in both hemispheres suggests that these symbols formed part of a transoceanic “shared language” of power, possibly stewarded by the Watch.

This remarkable cartographic detail likely coincided with the earliest recorded use of the astrolabe for navigational purposes, employed by Latin explorers such as Diogo de Azambuja (1481), Bartholomew Diaz (1487/88), and Vasco da Gama (1497–98) during their extensive sea voyages around Africa. This striking synchronicity of advanced cartography and sophisticated navigational tools, alongside a clear depiction of the "New World" on purportedly ancient coins, powerfully supports the hypothesis of this political counterintelligence elite's early, concealed knowledge of the Americas. Inconsistencies in minting techniques, metal content, and inscriptions suggest most ancient coins are reproductions issued by Renaissance-era powers.

A decisive counter-maneuver initiated by North African forces, led by Scipio Africanus, compelled Hannibal’s return to Carthage, after which he fled into voluntary exile and ultimately committed suicide. Cleopatra VII Philopator (69–30 BC) stands as the last active Pharaoh of Ptolemaic Egypt and was a direct descendant of Alexander the Great (336–323 BC). Following her death, Egypt was absorbed as a Roman province, signaling the conclusive end of the Hellenistic reign of the Greeks. Julius Caesar declared Cleopatra and her brother joint rulers, yet he famously fathered a child with Cleopatra, Caesarion. After Caesar’s assassination and (at Cleopatra's command) the demise of Ptolemy XIV in 44 BC, Cleopatra named her son a co-ruler. Alexander the Great himself possesses a strikingly similar origin story concerning his mother, suggesting a recurring narrative template meticulously crafted for powerful agents. The transmission of Greek classical texts

to Italy was a critical factor in the development of Europe's entire intellectual life. Interest in and the availability of "special operations" were scarce in the Latin West during the earlier Gothic ages, but as maritime traffic to the East significantly increased, so too did Western scholarship. A similar transmission of Greco-Roman classics to Italy purportedly occurred thousands of years prior, but this knowledge was subsequently "lost." This recurring pattern of knowledge "loss" and subsequent "rediscovery" is presented as a clear hallmark of the manipulation of historical narratives by a pervasive secret service. Several pre-existing conditions profoundly contributed to the severity of the events that transpired during the Renaissance. All historical records predating this period have either been lost to time or deliberately erased. This covert network then strategically resettled to the Southeast, establishing a presence in areas of present-day Afghanistan and Pakistan, occupying the Western parts of these regions. This migration and influence are evidenced by the linguistic relationships observed between the myths of different cultures that the Watch set in motion. Thus, Alexander the Great’s enduring legacy encompasses the profound cultural diffusion and syncretism engendered by his conquests, exemplified by Greco-Buddhism. This cultural fusion, actively fostered by the Watch's cross-cultural influence, manifested in diverse forms. The Kushan Empire emerged from the remnants of Alexander the Great’s eastern conquests, particularly in Bactria (modern-day Afghanistan and parts of Central Asia), where his successors, the Greco-Bactrian rulers, had established Hellenistic control. Over time, these territories were gradually overtaken by the Yuezhi, a nomadic group originating from Central Asia, who absorbed Hellenistic influences and eventually formed the powerful Kushan Empire—a formidable transregional force that skillfully blended Greek, Persian, Indian, and Central Asian cultures. Kushan elites practiced cranial deformation, continuing a tradition rooted in Central Asian nomadic culture, using it to signify nobility, power, and identity within their diverse empire. This practice was also reserved for elites across Andean, Mesoamerican, and African societies.

Artistically, the Kushans readily adopted elements of Greco-Roman culture, notably choosing to mint their coinage based on a Latin model. Between the mid-1300s and the mid-1400s, Buddhism, under the patronage of the Kushans, extended its reach into China and other Asian countries via the strategic Silk Road.

Kushans provide a compelling explanation for the extensive intelligence migration from the Indian subcontinent towards Southeast Asia. Their robust seagoing trade activities across the Indian Ocean, combined with the commerce facilitated by the Silk Road, trace back to the long-civilized Indus Valley. Ironically, records of widespread viral infections were documented in China during this very period (224 BC), providing further evidence of the intrinsic interconnectedness of plague and the extensive movements of the spy ring. At their zenith, the Kushans expanded their dominion to the Aral Sea, encompassing present-day Uzbekistan, Afghanistan, and Pakistan, and extending into Northern India. Spies from the Watch were now strategically positioned at the epicenter of trade relations between Rome and China —the central nexus connecting the principal civilizations of the known world. The Watch’s related business ventures actively encouraged long-distance trade, facilitating the transport of Chinese silks to Rome and fostering the development of flourishing urban centers throughout Israel.

Fan Ye's *Book of Later Han* establishes a connection between the Kushans and the Scythians. Hemp is known as *ganja* in Sanskrit and various other modern Indo-European languages. Herodotus recorded that the Scythians would inhale the vapors of cannabis, both for ritualistic purposes and for pleasure. Some scholars suggest that the drug *soma*, mentioned in the Vedas, was a psychoactive substance. There is substantial evidence to argue that the earliest Buddhists were, in fact, Kushan drug smugglers, which suggests a clandestine method of spreading influence by this rogue cadre. Specially trained and equipped forces meticulously conducted their military activities. Ban Gu's *Book of Han* informs us that the Kushans divided Bactria in 128 BC. They systematically infiltrated every country with "stan" at the end of its name. A Greco-Roman road, extending from Gandhara to China, remained under Kushan control for a millennium, actively encouraging the spread of Mahayana Buddhism to China. This indicates a long-term strategic control of vital trade routes by these operatives. The reign of Huvishka corresponds to the first archaeological evidence of the Buddha Amitabha, whose image is now preserved at the Mathura Museum. This reconnaissance group deliberately created many native beliefs and customs as a means to "divide and conquer." For example, Zoroastrianism describes thousand-year periods culminating in a cataclysm, followed by a final battle between good and evil at the end of the millennial age. This recurring theme of cataclysm and societal reset is a clear narrative pattern indicative of the Watch’s influence.

Kushan religion was initially a form of pre-Zoroastrian Mithraic faith, which was practiced by the Mitanni. The Mitanni Kingdom (circa 1500–1300 BC) provides the oldest written mention of Mithra (as Mitra) in recorded history, predating his appearance in the Rigveda by at least a few centuries. Mithra later evolved into the Buddhist Maitreya, forming a structural parallel to other divine figures like the Jewish Messiah, the Hindu Krishna, the Egyptian Osiris, the Amorite Tammuz, and the Greek Adonis and Dionysos. The dying god archetype, a recurring motif in world mythology, depicts a deity who undergoes death—or a symbolic descent into the underworld—only to be resurrected or reborn. This cycle reflects themes of renewal, sacrifice, and the eternal return, embodying a cosmic "Renaissance man" who transcends death to restore life and order. This widespread mirroring of deities and messianic figures across diverse cultures provides a crucial clue for the deliberate creation of their overarching "omni-myth." This recurring pattern of messianic and divine figures across cultures could signify a shared human psychological need for external guidance and salvation as the bicameral mind began to fracture. The Watch strategically fulfilled this need through archetypal narratives that offered a new form of authoritative direction.

This secret society's distinctive trope appears embedded within numerous belief systems, diffused globally as various apocalyptic religions. They deliberately disseminated such millennialist teachings to generate social unrest. Their forgeries have been consistently employed to support fantastical descriptions of prehistory, supernatural theories, and the notion of ancient civilizations possessing knowledge or technology more advanced than that known in modern times—all serving to bolster their grand, fabricated narrative. These infiltration-based narratives became more fully developed within Jihadist eschatological speculations. Northward, in the 2nd century AD, the Kushan ruler Kanishka made strategic forays into the Tarim Basin, where his forces established multiple contacts with the Chinese. Kanishka

held control over areas of the Tarim Basin corresponding to the regions governed by the Yüeh-Zhi, who were descendants of the Kushans. They absorbed the substantial remnants of Alexander's Hellenistic Kingdoms, thereby becoming at least partially Hellenized. The Kushan Empire emerged as a syncretic military force in the early 1st century. These undercover operatives maintained extensive diplomatic contacts with the Roman Empire, Sasanian Persia, the Aksumites, and the Han Dynasty of China. Each empire lay at opposite ends of the Silk Road, forming a strategic axis for control over global trade and communication. These agents became master mapmakers and shipbuilders, and they are credited with inventing blast furnaces for advanced metal smelting. However, such intricate geographic, linguistic, and genetic ties, which date backward (and forward) thousands of years, reinforce the deep, fractal nature of the history being revealed. Metallurgical breakthroughs exhibit suspiciously parallel chronologies. The Inca mastery of high-altitude bronze smelting mirrors the alloying techniques of Mediterranean and Near Eastern civilizations. This abrupt appearance of complex metal tools without gradual technological buildup is consistent with the Watch seeding the same metallurgical templates in geographically distant societies.

Let us examine the striking similarities between the Kushan gods and deities in various other religions. In Hindu mythology, the mother of Ganesh fashioned humans from clay and breathed life into the mud. In Greco-Roman mythology, Prometheus molded humanity from water and dirt. In Chinese mythology, Nüwa sculpted figures from yellow earth, bestowing upon them both experience and the capacity for descendants. A similar divine figure creates the Sumerian Enkidu from the earth. As per the Bible (Genesis 2:7), "And the Lord formed humanity from the dust of the ground." This consistent creation myth across diverse cultures, universally focusing on humanity being formed from earth or primal elements, is presented as a clear signal of a shared, orchestrated narrative. This pervasive motif of a deity creating humanity from earth or primal elements can be seen as a deliberate narrative meticulously crafted to explain the origins of existence in a world where internal thought was still externalized; the 'voice' of the creating god literally dictated reality into being within the bicameral mind.

The theft of fire for the benefit of humanity is a recurring motif found in many world mythologies. Prometheus famously steals fire for humanity, thereby enabling profound progress. Enoch’s fallen angels are said to have taught people the use of tools and how to harness light. The Rigveda (3:9.5) speaks of Mātariśvan recovering fire, which had previously been unknown to humanity. These myths of divine or semi-divine figures bestowing fire or knowledge upon humanity align with Jaynes’s concept of the bicameral mind’s ‘learning,’ where complex skills were imparted via authoritative hallucinated commands, thereby facilitating early human progress before the full emergence of conscious, introspective learning.

The Kushans popularized the trident as a cross-cultural symbol of divine power, seen in deities like Poseidon (Greek) and Shiva (Hindu), as well as in Mesopotamian and Mesoamerican art.

The Greco-Roman sky-god Zeus Pater, the Latin sky-god Jupiter, and the Indian (Vedic) sky-god Dyauṣ Pitṛ possess linguistically identical names. This linguistic commonality is attributed to their shared origin in a common ancestral

Intelligentsia. Zeus, Jupiter, Dyeus, and the Germanic Tiu (from which English Tuesday is derived) all evolved from an older, singular name, *Dyēus ph'ter*, which referred to the sky god or the day-father, indicating a singular origin for these widely dispersed deities. This deep linguistic connection among disparate sky-gods supports an interpretation that a common bicameral 'voice' or archetype, possibly rooted in shared ancestral Agency directives, manifested as the commanding 'day-father' deity across various proto-conscious cultures.

Gautama Buddha is presented as an Avatar of Vishnu in the Puranic texts of Hinduism. Most Hindus believe that the Buddha accepted and incorporated many tenets of Hinduism into his doctrine. The concept of an avatar, or divine incarnation, such as Buddha being an aspect of Vishnu, speaks to a fundamental psychological need for divine guidance in human form. Such figures could represent the internalization of divine authority, as the 'voices' became more integrated into the human psyche. New ideas also developed within the Vedic tradition in the form of the Upanishads. There are striking similarities between the mythological and religious terminology employed within societies from Rome and India. Mortimer Wheeler’s theory suggests that agents overthrew the Indus Valley Civilization long before Alexander the Great existed. This was likely the prehistoric Srubnaya culture, sharing a common Black Sea origin.

Italian city-states relied extensively on “overseers” strategically stationed in their capitals to gather intelligence. This practice can be traced back to references in second century Roman sources describing “kings of Bactria and India”—now interpreted as Kushan rulers. However, the true transformation of covert surveillance occurred during the Renaissance, when operations became highly centralized, systematically organized, and purpose-built to infiltrate foreign leadership structures. The Watch’s guiding method was cultural assimilation achieved from within: Buddhist envoys, dispatched under the orders of Emperor Ashoka the Great in 250 BC, were sent to pre-Christian Syria, Egypt, and Greece. Buddhist devotion subsequently flourished within the Greek and Roman worlds, and Indian gravestones discovered in Alexandria bear witness to this orchestrated diffusion. Ashoka the Great is renowned for transforming from a ruthless conqueror into a benevolent ruler after the bloody Kalinga War. He embraced Buddhism and disseminated messages of moral reform through Aramaic and Greek edicts carved on rocks and pillars across his vast empire. Mathematical “breakthroughs” such as Acharya Pingala’s use of zero and the Fibonacci sequence, occurring under Ashoka’s patronage, consistently re-appear across different eras, signaling a staged pattern of recurring “discoveries.”

Continuous Hasmonean–Kushan contact is highlighted by the reign of Alexander Jannaeus (103–76 BC) aka Jonathan Alexander. Hadrian himself, according to the *Historia Augusta*, welcomed Indian, Bactrian, and Hyrcanian envoys linked to Jannaeus’s father, John Hyrcanus, thereby confirming an Agency-knit diplomatic web.

Priestly castes—including Vedic Brahmins in India, and the Levites and later Karaites in Judea—served as both mediums for fading bicameral commands and as conduits for the transmission of universal symbols.

This relates to Kabbalah, a mystical Jewish tradition that explores the hidden dimensions of the Torah, divine energy, and the structure of the universe through symbolic interpretations and esoteric practices. It later influenced Christian mysticism, Western occultism, and secret societies, becoming a key element in various esoteric systems. The Zohar serves as the foundational text of Kabbalah by providing a mystical interpretation of the Torah, the nature of the Lord, and the structure of the universe. Though its actual 13th-century composition reflects medieval Jewish thought, its pseudepigraphic attribution to the 2nd-century Rabbi Shimon bar Yochai lent it authority, allowing later Kabbalists to treat it as a revealed wisdom parallel to scripture.

My research traces Aryanism beyond Indo-European theories, linking it to Kabbalistic currents. I believe this fusion was no accident but a deliberate construction, engineered to forge a mystical pedigree for the Watch's agenda of hidden control.

The six-pointed star, for instance, adorned Hindu and Buddhist diagrams long before Judaism adopted it. The swastika, first carved on a 12,000-year-old Ukrainian mammoth-ivory amulet, appears in Aryan mandalas, ancient Native American pottery that aligns with Quetzalcóatl's timeline, and European Masonic "Tetragammadian" whose four arms evoke the Greek gamma, symbolically linked to the "Great Architect of the Universe." Paradoxically, the name "Tetragrammaton" refers to the four Hebrew letters (יהוה, transliterated as YHWH or JHVH) that form the name of God in the Hebrew Bible. It is considered a sacred and unpronounceable name within Judaism, often replaced with circumlocutions like "Adonai" (Lord) or "Ha-Shem" (The Name).

Coins issued from the Kushan sphere and from Jonathan Alexander's Hasmonean line bear eight-rayed stars and eight-spoked dharma wheels, while Jannaeus's bronze *prutot*—later termed the Widow's Mite in Mark and Luke—invoke the legend of Hiram Abiff, the master builder of Solomon's Temple. Alberti, born the "widow's son" of a Bolognese mother and Lorenzo Alberti, mirrored Hiram's myth. He adopted the persona of the Tyrian king who supplied purple dye and metalwork, thereby masking his suggested Indigenous American ancestry and cementing the Watch's fabricated lineage of architectural genius. Speaking of metalwork, the only known self-portrait of Alberti is a medal which, given the inscription "Opus Leonis Baptistae Alberti," he not only designed but likely cast himself.

Textual transmission follows this same recurring pattern. Aside from two small silver amulets inscribed with the Priestly Blessing (circa 600 BC), the oldest substantial Hebrew manuscripts are the Dead Sea Scrolls, copied during Jannaeus's reign and the Kushan Empire—an era scholars now place at the virtual co-writing of the Old and New Testaments, both rendered in Phoenician-derived script. Roman administrative titles such as *pontifex*, sacramental structures, and legal parallels—for instance, Hammurabi 250–252 and Exodus 21:28–32 concerning a goring ox, or *infamia* versus rabbinic disqualification—betray a unified legal template meticulously laid down by Gothic operatives. Rome formally established the 24-hour day. Spring-driven pocket clocks surfaced in Italy during G's lifetime, and his "ancient" façades solidified Renaissance aesthetic preferences in an illusion of continuous Roman influence. By seamlessly fusing agrarian rites—such as Saturn's

festival, adapted from Cronus and blended with Chronos—into Christian liturgy, the Watch tapped into primal cycles of sowing and harvest. Pope Julius I fixed Christ's nativity to December 25th, supplanting Saturnalia and Sol Invictus yet preserving elements of role-reversal, sabbath-like rest, and even Halloween customs, just as human sacrifice paralleled Roman midwinter chaos to renew cosmic order.

Symbolic convergence reached new heights in late medieval Europe. Books purporting to trace aristocratic bloodlines back to Jesus inspired Dan Brown's *Da Vinci Code*.

Meanwhile, the Shroud of Turin—first recorded in 1357 at Lirey and radiocarbon-dated to 1260–1390—resembles a photographic negative, a technology unknown before the Scholastic Period, thereby fueling the theory that Quetzalcóatl, the resurrecting morning star of Mesoamerica, and the biblical Jesus are conflated figures. TNC claims that this "Jesus Christ" was born in Crimea in 1152, and was crucified in Constantinople (modern-day Istanbul). This aligns with the Quetzalcóatl era. However, Rosicrucian manifestos cite 1378 as their founder's birth year, claim he lived 106 years until 1484, and inscribe "Jesus is everything" on his sarcophagus. Their motto to seek the cryptic stone beneath the earth echoes biblical passages such as Matthew 13:11 and Luke 8:10. Joseph Atwill's controversial work *Caesar's Messiah* is reinterpreted here: Medici-linked scholars allegedly composed the Gospels as Flavian propaganda, with Popes Leo X, Clement VII, Pius IV, and Leo XI—along with queens Catherine and Marie de' Medici—continuing this dynastic script. In this mirrored narrative, Titus Flavius is the "Son of Man," his 70 AD sack of Jerusalem represents the realized apocalypse, and Jesus's purported father, "Pantera," is a Roman soldier whose rape of Mary triggered the rabbinic principle of matrilineal descent. Gnostic "archon" polemic served to demonize Roman oppressors. Saul-Paul redirected Jewish militancy into a pacifist faith, and Christianity moderated provincial unrest as the Empire began to fracture.

The process of having a society idolize the reconciled combatant — that is, someone who once opposed the dominant force or ideology but later submits, switches sides, or becomes an advocate for it — is a sophisticated blend of psychological manipulation, sociological engineering, and propaganda. This phenomenon, which I term Narrative Recapture, operates through mechanisms such as co-optation, propagandistic redemption arcs, and subtle reverse psychological framing. By elevating the former enemy as a moral exemplar, society is sent a clear message: "Even the strongest resistance eventually saw the light — opposition is futile, and redemption is honorable." This creates a powerful legitimizing feedback loop where submission is rebranded as enlightenment and dissent is neutralized through praise.

We see this in the Roman Empire's shift from polytheistic traditions to Christianity. The very terms "Old Testament" and "New Testament" reinforced a theological succession, framing Christianity as the fulfillment of Judaism. This strategy absorbed and sanctified dissenting voices, ultimately consolidating the authority of the new religious order. Thus, the Romans arrived in Israel as polytheists but left as monotheists, worshiping the God of Israel through His son, Jesus Christ—the very one they had, paradoxically, crucified.

Jesus Christ’s crucifixion can be seen as the Watch’s reinterpretation of the ancient human sacrifice motif found in many earlier cultures, where the life of one was offered to secure the salvation, fertility, or protection of the many. In pre-Christian societies—from Mesoamerican rituals to Near Eastern rites—the sacrifice of a chosen individual was believed to restore cosmic balance or appease the gods. Christianity reframed this archetype into a single, once-for-all offering: the Son of God voluntarily giving His life, not to placate a pantheon, but to redeem all humanity, transforming the violent logic of sacrifice into a spiritual and universal act of atonement.

The manipulation of language and myth has long served as a tool for social control, with power structures stoking generational dread to enforce obedience. Renaissance Humanists, like those of the Florentine Platonic Academy, repurposed ancient dualistic motifs—Cain and Tubal-Cain, Issac and Ishmael, Quetzalcoatl and Tezcatlipoca—to craft narratives of civilization’s violent origins, embedding a recurring script of sacrifice and duality. These archetypes, symbolizing the tension between creation and destruction, wisdom and authority, were weaponized to perpetuate cycles of fear and submission, ensuring that each era would replay the same mythic roles under the guise of destiny.

Medici intermarriage strategically infiltrated French royalty, yet after G’s death, a rival faction within the Watch rerouted those bloodlines to serve new agendas. This culminated in periods of regencies, the assassinations of Henry III and Henry IV, and the deliberate seeding of Arthurian legends. Thus, every single thread, from Kushan emissaries to Florentine clocks, from swastikas to sextons’ bells, points to a singular, persistent design: the Watch meticulously embeds symbols, scriptures, legal codes, and dynastic lineages across continents and millennia to guide humanity from a state of bicameral obedience towards a centrally scripted consciousness, all while assiduously masking its own pervasive hand.

Following the death of Herod the Great, the Roman-appointed King of the Jews, the Roman authorities partitioned his realm among his sons. Herod, born in Edom around 72 BC, is remembered for his monumental architectural projects throughout Judea, many of which remarkably still stand today. His reign serves to link multiple historical narratives: the Roman-Jewish War, which aligns with the prophecy of Daniel, culminated in the destruction of the Second Temple by Titus, who seized Jerusalem and transferred control to the Latins. This sequence of events was said to fulfill Jesus’s prediction of the city's fall, suggesting a meticulously crafted plan. Herod, who appears in the Gospel of Matthew as ordering the Massacre of the Innocents during Jesus's birth, descended from a powerful Edomite family. His father was a high-ranking official serving Julius Caesar and Hyrcanus II, while his mother was a Nabataean princess from Petra. The Edomites, a Semitic people controversially re-dated here to originate around the Romanesque Period, were purportedly pushed into southern Judea by the Nabataeans advancing from the East. Biblically, the Edomites are linked to Esau, Jacob's brother, representing the Romans and Europeans in a broader, typological sense. Genesis describes Esau marrying Hittite women—representatives of the ancient Indo-European script tradition—thereby linking them to early linguistic patterns relevant to G’s coded systems. Esau is also identified as the ancestor of the Amalekites, Israel’s archetypal foes, who are condemned to extermination in multiple biblical texts.

These divine commands—such as those issued against Amalek—are interpreted here as reflections of a bicameral mindset, where the divine voice delivered unequivocal orders.

Despite their adversarial role, the Edomites are consistently portrayed in the Bible as kin to the Israelites, both purportedly descended from Shem. In contrast, Ham’s descendants (such as the Canaanites) were indigenous to the land of Israel prior to Israelite occupation. This sibling rivalry story could have been invented to justify conquest. Genesis 36 records that Edom had eight kings before the establishment of Israel’s monarchy, suggesting a pre-existing hierarchical structure in Medieval times. By the early 2nd century BC, the Nabataeans had surpassed Edom and constructed a thriving kingdom, asserting control over vital trade routes from Iran to Arabia. Edom’s capital, situated in modern Jordan, prospered along the lucrative Incense Route. Intriguingly, the name Yahweh likely originated in Edom, where the local deity Qōs served as an early title for Yahweh. This deity was also worshipped by the descendants of Cain, whose metallurgic cult—particularly the Kenite bronze serpent tradition—spread via Edom into Israelite religion. Edom practiced circumcision and profoundly influenced early Hebrew worship.

Recurring thematic patterns of divine twins, cast-out firstborns, and exiled lineages appear consistently across world mythologies, reflecting the Watch's deliberate attempts to create universal archetypes. Examples include Romulus and Remus, Inanna and Utu, Hunahpu and Xbalanque, Freyr and Freyja. These repeated "twin" myths mirror the dynamic between Esau and Jacob, implying a deliberate process of narrative engineering. Cain is frequently interpreted — especially in LDS theology and occult/esoteric traditions — as the progenitor of “secret combinations.” He symbolizes the origin of arcane covenants, murder for gain, and corrupt brotherhoods that persist through history in rebellion against divine authority. In Genesis 4:15, after Cain kills Abel, the Lord places a "mark" on him to protect him from being killed by others. The text only says it was a protective sign, not a curse of appearance. In some Gnostic or Kabbalistic traditions, Cain is seen as a redhead. In Hebrew lore, Esau’s distinctive redness—reflected in his hair and in the lentil stew for which he traded his birthright—is linguistically tied to the term Edom. The connection between “red” and notable biblical figures such as David, Moses, and even Judas Iscariot establishes a symbolic throughline from Edom to later religious characters. Stereotypes associated with red hair, particularly among Jewish populations in Europe, stem from this mythological heritage and were weaponized during medieval persecutions and literary depictions.

The Nabataean script evolved directly from Aramaic into the Arabic alphabet. Their chief deity, Dhu Shara, was venerated in the form of a stone cube (Ka'aba), an ancient motif symbolizing divine order and cosmic geometry. The cube, when unfolded, forms a cross; its three-dimensional illusion also emerges from hexagonal geometry. These sacred geometric concepts were seamlessly integrated into Masonic symbolism, thereby reinforcing ideas of truth, divine structure, and cosmic unity. The very root of the word 'Mafia' is also linguistically tied to Arabic, stemming from Sicily’s profound Arab influences.

Ishmael in Islam is traditionally considered the father of many Arabs, particularly the Northern and Hijazi tribes, due to biblical and Islamic accounts. According to

Genesis and the Quran, Ishmael settled in Arabia, where he became a progenitor of Arab tribes, including the Quraysh (Prophet Muhammad's lineage). Islamic tradition holds that he helped build the Kaaba in Mecca, strengthening his link to Arab identity. Ishmael (Abraham's son by Hagar, an Egyptian slave and Hamite), are thus partially of Hamitic origin, despite their linguistic categorization as Semitic. The blending of conqueror and conquered identities reflects a repeating historical cycle, often meticulously masked by manipulated narratives. This might explain why some Southern Arabs trace their ancestry to other Semitic lineages (like Qahtan.)

Alexander Jannaeus successfully expanded Judea even after suffering a defeat by the Nabataeans. He inherited power from his brother Aristobulus I, whose widow, Salome Alexandra, subsequently freed and married him. She was the final sovereign ruler of an independent Jewish kingdom and may have orchestrated the assassination of her brother-in-law, Antigonus I. Jannaeus forcibly converted Edomites and Nabataeans to Judaism, a maneuver interpreted here as a deliberate act by the Watch to consolidate divine authority through coerced unity. These assimilations ultimately gave birth to Karaism, or Karaite Judaism.

Rooted in the Hasmonean period, Karaites rejected Rabbinic oral law, favoring the written Torah alone. Their influence persisted even after the destruction of the Second Temple, particularly through Alexander Jannaeus and the pro Roman Sadducees. While the Pharisees believed in the resurrection of the dead and divine judgment, the Sadducees rejected these beliefs, adhering strictly to the Torah.

After Alexander the Great, the Near East was influenced by Greek culture. The Nabataeans adopted some Greek artistic styles, architecture (e.g., Petra's facades), and even Greek loanwords in inscriptions. After 106 CE, Rome annexed Nabataea, making it the province of Arabia Petraea. The elite adopted some Roman customs, but the general population remained Arab in culture and language. They weren't "Greco-Roman" by origin, but their culture certainly had a strong Greco-Roman veneer, particularly in its later stages. Before the advent of Islam, the term "Arab" typically referred to Nabataeans. Originally allies of the Hasmoneans against the Seleucids, the Nabataeans later became their rivals, generating regional instability that eventually prompted Roman intervention.

The name Johanan—first observed with Alexander Jannaeus—possesses a broader global distribution, appearing in various forms, than even Muhammad: John in English, Jean in French, Johannes in Latin. Figures like Johanan ben Zakai (a 1st century scholar) and even the crucified man Jehohanan (whose ossuary was discovered in Jerusalem in 1968) all underscore the significance of this name. Its recurring presence in Christian contexts (John the Apostle, John the Baptist) suggests a long-standing strategy by hidden operatives to associate specific names with divine favor. This tactic leveraged the widespread psychological impact of divine-sounding names to maintain influence across religions and cultures, particularly during the critical transition from bicameralism to conscious thought.

Under John Hyrcanus, Jannaeus's father, Karaites began adopting the "square script" form of Aramaic, a writing system derived from Persian and Assyrian usage. These groups spoke Semitic dialects closely related to Akkadian, which later evolved into Hebrew. When Muhammad propagated Islam, Arabic supplanted older

Semitic languages, and Karaite regions adopted this new tongue. Rabbi Mukhayriq ibn al-Nadīr) was a learned leader of the Banu Thaʿlabah, an Arabian Jewish tribe in Medina, who took part in the Battle of Uhud alongside Prophet Muḥammad in 625. When he fell in that battle, he became known as “the first Jewish martyr of Islam.” His bequest to Muḥammad—seven date-palm gardens and other wealth—was used to establish Islam’s first waqf, or charitable endowment. Furthermore, Abdullah ibn Saba’ is a controversial and semi-legendary figure often mentioned in classical Sunni polemical sources as a Jewish convert to Islam who allegedly played a disruptive role in early Islamic history, particularly in the context of the First Fitna (civil war) and the emergence of Shiism. Shiism absorbed elements of Kabbalah, especially in its Ismaili and Sufi-influenced branches, linked to Merkavah mysticism. Sufi ideas influenced Rosicrucianism through trade, the Crusades, and Moorish Spain.

Karaite Jews played a role in establishing several Islamic caliphates. Islamic territorial reach extended from France to China. These empires, nearly unmatched in size except by the Mongols, exemplify the extraordinary influence of groups aligned with this secret network. Karaites historically evaded persecutions by distinguishing themselves through their unique identity.

Most Karaites today are of Mizrahi origin, with significant communities tracing their roots to Egypt, Iraq, and other Middle Eastern countries. While the term "Arab Jew" is sometimes used in academic or political discourse, it remains controversial and is rarely embraced by Mizrahim themselves. In Karaite tradition, naming conventions reflect a distinct cultural perspective: despite Isaac’s central role in the Jewish covenant, the name Ishmael appears more frequently among Karaite men.

The Documentary Hypothesis suggests that the Torah was woven together from four separate sources, each with its own style and themes. In an earlier version of Genesis 22, Abraham actually sacrificed Isaac. They suggest later Priestly editors inserted verses where an angel stops the act and a ram is offered instead. Without these additions, the narrative flows as though Abraham kills Isaac, after which God blesses him “because you have done this.” Ancient hints in Samaritan tradition, the Book of Jubilees, some rabbinic midrashim, and early Christian writings preserve traces of this harsher original, later reshaped into a rejection of child sacrifice.

This is why mainstream Judaism bases its practice on 16th-century Lurianic Kabbalah—a mystical reworking of Biblical concepts—since the Old Testament’s cryptic nature makes direct study impractical. Most Jews, particularly Hasidim, follow later rabbinic teachings that adapt these ancient texts for practical spiritual life.

Historically, Karaite Judaism originated in the Islamic world, especially Iraq, and spread to Persia, the Levant, and North Africa, making its early adherents distinctly Mizrahi. A few Sephardi Karaites existed historically in the Ottoman Empire and Spain, but their numbers were always limited compared to Mizrahi Karaites. Today, Karaites constitute only a small fraction of the Jewish population—40,000 in Israel, 1,500 in the U.S., and approximately 50,000 worldwide—a sharp contrast to the global Rabbinic Jewish population of nearly 16 million. Karaites themselves are led by a small population of "Ashkenazi Karaites" who developed along the Black Sea,

particularly in Crimea. These "Crimean Karaites" (or Qaraylar) are ethnically distinct from Rabbinic Jews and even other Karaites. The total worldwide population of Crimean Karaites is estimated to be around 1,600 people, with significant communities in several countries.

Ashkenazim, descendants of the other Jewish communities from Central and Eastern Europe, comprise approximately 70–75% of the global Jewish population, making them the dominant branch in modern Jewry. In contrast, Sephardim—originating from the Iberian Peninsula—and Mizrahim from the Middle East and North Africa make up about 10–15% and 5–10%, respectively. Karaites, who reject the Talmud in favor of a strict biblical interpretation, represent less than 1%. Crimean Karaites make up a fraction of that 1%.

Their textual traditions culminated in Jacob ben Hayyim ibn Adonijah’s 16th century Bomberg edition of the Masoretic Text, which, despite its known errors, became foundational and was used in the King James Bible. Aaron ben Moses ben Asher, a 10th century Karaite scholar, refined the Hebrew vowel notation system, embedding cryptographic elements that are still utilized in grammar and sacred texts today. Rabbinic Judaism, despite its outward opposition to Karaism, ultimately adopted the Karaite Masoretic Text as its scriptural foundation. The Star of David, or hexagram, although widely recognized as a Jewish symbol today, originated from Karaite contexts.

A haplogroup is a shared bloodline traced through specific DNA markers passed down from a common ancestor. It's determined by mutations in the Y-chromosome for paternal lineage or mitochondrial DNA for maternal lineage. Some Jewish populations, particularly Crimean Karaites and Ashkenazi Levites, belong to a subclade of theY-chromosomal R1a haplogroup, R1a-M582. Studies have concluded that it originated in the Near East, possibly in a region that includes modern-day Iran and eastern Anatolia. Its higher genetic diversity and scattered presence in various populations in the Near East, along with its rarity in Europe (outside of the Jewish community), strongly suggest this geographical origin.

Some of the earliest known samples from Siberia (directly linked to Malta-Buret’) carried haplogroup R, which is ancestral to later widespread (PIE) lineages (R1a, R1b). Today, Q-M242 (Q1b-M3) is the dominant paternal lineage in the Americas (~90% of Indigenous men). The R1a haplogroup originated tens of thousands of years ago in Eurasia. Its spread is strongly associated with the migration of Proto-Indo-European-speaking peoples from the Eurasian Steppe, long before the time of Abraham (traditionally dated to roughly 4,000 years ago). Proto-Germanic ancestors emerged from the Nordic Bronze Age and were influenced by earlier Corded Ware, Battle Axe, and Indo-European steppe cultures (especially the Yamnaya). These early peoples settled in the Scandinavian Peninsula and developed into tribal societies with strong maritime traditions. The name "Rus’" derives from an Old Norse word for "rowers" or "seafarers" (roþs), which later gave rise to the modern words "Russia" and "Belarus". For example, a popular Scandinavian Y-DNA haplogroup is R1a-Z284 and I1. It’s also found in regions of Ukraine and Russia, overlapping with Slavic haplogroups (e.g., R1a-M458, R1a-Z282). Some genetic variants from these groups provide a survival advantage against the plague. ERAP2,

for example, has been directly linked to a 40% survival advantage during the Black Death.

Although most Crimean Karaites and Ashkenazi Levites, belong to R1a-M582, the current Jewish priestly class, known as the Kohanim, is primarily associated with Y-DNA haplogroup J1, which supports the tradition of descent from Aaron, Moses' brother. This lineage is marked by the Cohen Modal Haplotype (CMH), found in a high percentage of Kohanim across Ashkenazi, Sephardi, and Mizrahi communities, suggesting a common male ancestor around 2,600–3,200 years ago. Notably, while both Moses and Aaron were from the Tribe of Levi, only Aaron's descendants inherited the priestly (Kohen) status, whereas Moses' sons (Gershom and Eliezer) did not.

In contrast, Samaritan Kohanim priests belong to haplogroup E-M35 (E1b1b). The Samaritans are genetically the most indigenous population in Israel due to their continuous residence and minimal admixture. This makes them a living remnant of biblical-era populations with direct ties to the land and traditions long before modern Jewish and Arab populations were shaped by migrations and conversions.

Genetic evidence suggests the Natufians, belonging to haplogroup E1b1b, played a pivotal role in human ancestry, with their DNA revealing deep connections among modern populations. According to Lazaridis et al. (2016), Natufians were genetically mixed—50% Basal Eurasian and 50% Western Eurasian Unknown Hunter-Gatherer (related to European hunter-gatherers). The earliest significant plant use dates back 23,000 years to Ohalo II in Israel. Archaeologically, pre-Renaissance humans show little distinction from Natufians, aside from a gradual decline in brain size since the Upper Paleolithic. Their spiritual beliefs may have similarly branched out over time. Notably, Arabs and Jews share a strong paternal lineage linked to this group, with Abraham possibly belonging to haplogroup E1b1b. Furthermore, there is strong circumstantial genetic and geographic evidence that the Amorites—especially their elite ruling lines—likely belonged to haplogroup E1b1b, aligning them with other early Semitic-speaking peoples of the Levant such as the Akkadians.

Although direct Y-DNA testing data for Leon Battista Alberti or his male-line descendants is unavailable, compelling genetic and historical evidence supports the plausibility that the Alberti family could have belonged to haplogroup E-L29, a subclade of E1b1b (also known as E-M35). E-L29 is well-represented in the Mediterranean genetic landscape, with a notable presence across Italy, Greece, and North Africa. In modern genetic surveys, E-L29 accounts for a substantial proportion of E1b1b lineages in Italy, where E1b1b itself is found in roughly 10–15% of males. Importantly, this haplogroup's history traces back to prehistoric and ancient migrations, such as the Neolithic period, Greek colonization, and Roman expansion, thereby reinforcing its deep roots in the region. Tuscany, the birthplace of the Alberti family, is no exception; genetic studies show E-L29 and its broader E1b1b clade persist throughout central and northern Italy. Moreover, the cosmopolitan and mercantile environment of Renaissance Florence likely facilitated genetic diversity, including the presence of E-L29. Taken together, the documented presence of E-L29

in Tuscany and the interconnected Mediterranean world makes it very plausible that the Alberti family could have been part of this ancient and significant haplogroup.

This haplogroup also appears in ancient Egyptian mummies, Iberomaurusian remains in Morocco (~5000 BCE), and Guanche fossils from the Canary Islands (7th–11th century), often linked to autochthonous North African ancestry. Notable subclades include E-V13 (associated with ancient Greeks and Illyrians), E-M81 (common among Berbers and Carthaginian elites), and E-M78 (found in Egyptian and Levantine elites). Historically, figures such as Ramesses III (tentatively E1b1b), Napoleon Bonaparte (E-M34), Benito Mussolini (E1b1b), Hitler (E-M35), and Albert Einstein (E-M35) have been linked to this haplogroup, alongside modern leaders like Yasir Arafat (E1b1b), Nelson Mandela and Martin Luther King Jr. (likely E1b1a, a related lineage). Dynasties such as Ethiopia's Solomonic rulers (E-V68) and the Alaouite, Ptolemaic and Merovingian lines also carry E1b1b variants. The haplogroup's distribution underscores its role in shaping populations across Africa, the Near East, and the Mediterranean.

7.) Re-forging Belief, Remaking History

Scholarly discourse continues to grapple with the precise origins of double-entry bookkeeping, debating whether it first emerged among Hellenized Jewish communities or in 15th century Venice. This persistent ambiguity, it is argued, is not an accidental historical oversight but rather stems from intentional cover-ups orchestrated by G's covert network. The earliest documented preliminary outline of this intricate accounting system is found in Benedetto Cotrugli's 1458 manuscript, *Della mercatura e del mercante perfetto*. Yet, remarkably, this foundational text was not committed to print until 1573. This unusually protracted delay is consistent with the Watch's tight control over the timing of public knowledge dissemination.

The Venetian printer Paganino Paganini (1450–1538) played a crucial role in advancing this strategic agenda by bringing Luca Pacioli's seminal works into print. These included *Summa de arithmetica* and *De divina proportione*, treatises that meticulously explore mathematics, the golden ratio (ϕ), and formally codify the principles of double-entry methods. Pacioli's influential treatises, disseminated widely through Paganini's presses, effectively paved the way for the emergence of an international class of "banksters"—a financial arm of the broader intelligence apparatus.

The mainstream historical relationship between the Italian maritime republics, specifically Venice and Genoa (both cities where Alberti is said to have been born), and the Byzantine Empire was inherently complex and often marked by intense competition. These republics held significant trade interests throughout the Eastern Mediterranean, and their rivalries with one another, or their dealings with the burgeoning Ottoman Empire, could at times appear to undermine a unified Christian front against external powers.

Paganini is also credited with the groundbreaking feat of publishing the first Arabic-language Quran in print. When Gutenberg introduced the movable-type printing

press in Europe (~1450s), it quickly spread throughout Christian Europe. However, the Ottoman authorities banned printing in Arabic script for Muslims starting in 1485, shortly after the press's invention. This ban lasted nearly 300 years—until 1727, when Ibrahim Müteferrika, a Hungarian convert to Islam, was granted permission to operate a printing press for non-religious works. The Quran was compiled during the Renaissance. One passage he reproduced from the Qur'an states that Muhammad disclosed the sacred text, noting that some verses are plain, while others are "concealed," comprehensible only to Allah and those "confirmed in intelligence." Much like the Hebrew Bible and the New Testament, the Qur'an is here portrayed as containing intricate numerical ciphers. This, the theory claims, serves as evidence of the Watch's underlying authorship and its cryptographic watermark deliberately embedded within sacred texts. Collectively, these examples lend compelling support to the book's broader argument: organized religion has repeatedly served as a sophisticated tool for population management, effectively blurring the boundaries between genuine divine inspiration and meticulously calculated social engineering.

The Prophet Muhammad is posited as an agent, specifically identified with Mehmed the Conqueror, also known as Sultan Mehmed II. He was an Ottoman Sultan who reigned from 1444 to 1446 and again from 1451 to 1481. He is most famous for his conquest of Constantinople in 1453, which led to the fall of the Byzantine Empire. Mehmed the Conqueror was a direct descendant of Osman I, who founded the Ottoman dynasty. The crescent moon and star became linked to Islam because of the Ottoman Empire. After their decline, the symbol persisted as a cultural and political marker of Muslim identity, leading most modern Islamic nations to feature it on their flags.

Although no authentic pictures or contemporary depictions of Muhammad exist, reliable Hadith collections suggest that he was, like Mehmed, a pale-skinned redhead (as referenced in *Sahih al Bukhari* and *Sahih al Muslim*). The primary reason, it is suggested, that Muhammad cannot be visually depicted is because the majority of Muslims today do not physically resemble him, despite the claim that the "first wave" ruling elite did during the early Islamic conquests. Historical interpretations and practices within various Muslim societies have exhibited evidence of colorism and racial bias. Certain Hadith collections are argued to have contributed to colorist attitudes by associating darker skin with negative traits. Racial hierarchies have also influenced social practices, particularly in marriage, where lineage and ethnicity can affect perceived suitability, often favoring individuals with lighter skin. In various parts of the Arab world and South Asia, anti-Black sentiments continue to persist culturally. For example, a common Houthi prayer is "Allah curse the Jews and their helpers, Allah make our complexion lighter than theirs." While Islamic law permitted slavery without explicitly defining it by race, historical slave trades disproportionately involved African individuals, leaving a lasting legacy of racialized inequality within some Muslim societies.

Mehmed was a master linguist who, operating as a spy within the Watch, actively gathered Italian Humanists at his court. He also strategically permitted the Byzantines to maintain certain functions, all to further the Watch's overarching objective: to centralize the historical narrative within Florence. Beyond his extensive patronage of Renaissance artists, Mehmed established a formidable library

containing over 8,000 manuscripts in every known language, thereby suggesting a centralized collection point for Humanist knowledge. Mehmed's marked affinity for Italian culture was not widely supported within his Turkish court, particularly given that Venice controlled significant portions of the country prior to his birth. Furthermore, Mehmed the Conqueror and Alexander the Great share a remarkably similar life story, especially when their paternal lineages are considered—a recurring "reflection" that profoundly reinforces the theory of patterned historical narratives.

During the early formative years of Islam in Mecca (610–622 CE), the Prophet Muhammad and his nascent community of followers directed their prayers towards Jerusalem, which was then considered a sacred city by both Jews and Christians. After the Hijra, or migration to Medina in 622 CE, Muslims continued to pray towards Jerusalem for approximately 16 to 17 months. This pivotal shift in prayer direction marked the establishment of a distinct religious identity for Muslims, formally separating them from prevailing Jewish practices of the time.

Arab Spain served as a central repository, collecting books from across the vast Islamic world and amassing an extensive library that became pivotal for Latin translations in Florence. Arab scholars, possessing expertise in Eastern methods of data manipulation, are argued to have contributed to a distortion of knowledge akin to a game of "telephone," where information becomes altered in transmission. Greek and Arabic texts underwent a process of "remixing" by Humanists, which, while advancing new ideas, also deliberately obscured their original sources and historical context. Widespread plagues, including the Plague of Justinian (541–750), the Antonine Plague (165–180), and the Black Death (14th century), exhibited striking temporal parallels and devastated regions spanning from Europe to Mecca. Following the Islamic conquest of Constantinople, Mehmed the Conqueror facilitated the relocation of key agents and scholars to Florence, thereby catalyzing the Italian Renaissance by injecting meticulously manipulated "ancient" knowledge into Humanist thought.

The historical trajectory of Islam—much like other major belief systems—was strategically shaped by the Watch to further its overarching objective of societal influence and population control. The phenomenon of the "de-gentrification" stereotype commonly associated with Muslims is presented not as an organic social phenomenon, but rather as a deliberately engineered outcome of census-category manipulation: a tactical maneuver designed to redirect societal energy in service of the Watch’s broader agenda. One of the reasons Islam appeals to a substantial segment of the uneducated populace is the enduring belief that Muhammad was illiterate, a trait held to underscore the divine origin of the Qur’an. Islam, in this interpretation, represents the ultimate form of "cancel culture"—so absolute in its narrative authority that it effectively cancels cancel culture itself. This intricate mechanism aligns seamlessly with the Watch’s overarching objective to establish a singular, unchallenged version of history and morality, thereby eliminating dissent and meticulously safeguarding its own fabricated narratives. In Islam, the destruction of statues and monuments is often linked to the prohibition of idolatry (shirk), which is considered a major sin. The Quran and Hadith emphasize the worship of Allah (aka the personal God of Israel) alone and warn against anything that may lead to associating partners with Him.

The historical "reset" that occurred following the fall of Constantinople functions as a foundational allegorical blueprint for modern demographic engineering. In this process, populations are strategically reshaped to generate novel forms of social cohesion and centralized control. A clear modern parallel can be observed in China’s contemporary demographic policy: while actively promoting Han Chinese births, the state simultaneously suppresses Uyghur population growth through coercive methods, including forced sterilizations and restrictive birth regulations. Historically, many regions now predominantly settled by Han populations—such as southern China, the Tibetan Plateau, Xinjiang, and Manchuria—were originally home to ethnically distinct groups possessing different phenotypes and unique cultural traditions. The Han majority was established through centuries of systematic expansion, assimilation, and population displacement, beginning with the Qin unification in 221 BC. Similarly, the Mole perceived the collapse of Constantinople as compelling evidence that society had reached a critical breaking point, thereby necessitating deliberate “reset” measures. They strategically reframed the city’s profound ethnic and cultural upheaval as justification for erasing public memory and imposing a meticulously controlled cultural trajectory. This same pattern can be observed in contemporary urban centers: when a dominant voting bloc departs amidst claims of cultural decay, new narratives and interest groups emerge to fill the void—echoing historical virtue-signaling on a civilizational scale.

The Renaissance saw the decline of many medieval libraries (e.g., the dispersal of the Imperial Library of Constantinople in 1453). A targeted campaign erased contradictory evidence. The momentous fall of Constantinople in 1453 was therefore not merely an end; it served as the catalytic event that jump-started the Italian Renaissance. As the Ottoman Empire consolidated its control, successive waves of Byzantine Greek refugees—including esteemed scholars, skilled scribes, and prominent intellectuals—sought refuge and settled predominantly in Venice and, most notably, Florence. These refugees brought with them invaluable Hellenic manuscripts, a profound mastery of classical philosophy (especially Plato’s teachings), extensive scientific lore, and fluency in the Greek language. This intellectual infusion revived classical learning in Italy, providing the crucial impetus for the artistic and intellectual blossoming of the Renaissance. Because Byzantine manuscripts were deliberately funneled to Florence by design, the “loss” of Constantinople conveniently seeded the next cultural age, simultaneously allowing the Watch to promote newly manufactured narratives as ancient wisdom. After 1453, the “rediscovery” of Gothic scientific texts and advanced mathematics in Florence purportedly accelerated, while the newly invented printing press enabled G’s historical “remixes” to circulate widely under the deceptive guise of genuine antiquities.

The Watch aren't passive custodians. They act like customs officers at a border, deciding which ideas cross into the future and which should be confiscated, rewritten, or destroyed. The printing press became their passport-control booth, and only approved narratives were stamped for passage.

Economic levers were simultaneously manipulated. Through Pope Nicholas V, the powerful Medici family acquired the lucrative alum deposits at Tolfa in 1461, thereby breaking Constantinople’s prior monopoly on this vital dye-fixing mineral. Alberti’s second patron, Pope Pius II, soon granted the Medici an outright monopoly,

starkly illustrating how they systematically rigged markets. Nicholas V and Pius II also actively fostered the Habsburg banking house (*Casa de Austria*), whose strategic alliance with the Medici—commencing with Lorenzo de' Medici (1449–1492)—supported a deliberately elongated historical timeline that favored their dynastic ambitions. Later, Pope Leo X (a Medici) oversaw both early Reformation debates and the Vatican archives, providing the Church with a compelling motive to extend ecclesiastical history and thereby reinforce its perceived supremacy.

The Watch similarly orchestrated the elevation of Frederick III to Holy Roman Emperor (1452–1493). Frederick III's famous AEIOU motto and interest in occult "manuals" link him to the Voynich as a secret Habsburg handbook. A lavish patron of both art and architecture, Frederick amassed a formidable library that became the foundational collection of today's Austrian National Library (originally known as the *Bibliotheca Regia*). The Habsburg dynasty subsequently retained the imperial title until the early 1800s and produced monarchs for Bohemia, Croatia, Hungary, Portugal, Galicia, Spain, the Low Countries, and parts of Italy. Concurrently, Pius II declared a three-year crusade in 1460, Roman influence in the Holy Land expanded, and G meticulously directed newly arrived Greek experts into Humanist circles in Florence and Venice, where large-scale textual fabrication began systematically reshaping global theology. Many manuscripts, presented to the public as ancient, were in reality first-time creations, which explains why they were unknown in Europe prior to this period.

The Habsburgs rose to dominance in Europe through strategic marriages (e.g., Maximilian I, Charles V) and military conquests, eventually ruling the Holy Roman Empire, Spain, Austria, and much of the New World. To justify their vast empire, the Habsburgs needed a grand historical narrative that positioned them as heirs to ancient Rome and Christendom. This required erasing or altering competing histories. By controlling scholarship, suppressing competing narratives, and promoting a Latin-centric, Roman-derived chronology, they laid the foundation for modern historical misconceptions. The Romanov Dynasty's (1613–1917) rise to power in Russia was part of a broader European historical falsification linked to the Habsburgs, the Vatican, and Renaissance scholars.

The Habsburgs prominently used the double-headed eagle as their imperial emblem, symbolizing authority over both church and state as well as dominion across eastern and western realms. They inherited the symbol from the Byzantine Empire, which had employed it to represent the emperor's control over both spiritual and temporal spheres. The Byzantines themselves likely drew inspiration from the Hittites, who depicted the double-headed eagle 1st. After the fall of Byzantium, the Russian Empire adopted the eagle to assert continuity as the "Third Rome," emphasizing imperial and Orthodox Christian authority. The Seljuk Turks and later Ottoman artisans featured the double-headed eagle in art and architecture. In Freemasonry, especially the Scottish Rite, the double-headed eagle is everywhere. The emblem also appears in Albanian, Serbian, and Armenian heraldry, often denoting a legacy of royal or divine right.

The Roman state is traditionally believed to have originated in the 7th century BC, transitioning into a Republic in the 3rd century BC. By the time of Augustus (63 BC – 14 AD), Italy had already established dominance over the Mediterranean, and

Rome’s territorial holdings would soon extend from Britain to Mesopotamia, reaching their peak around 117 AD. In the 3rd century AD, the empire fractured into western and eastern realms, each generally governed by separate emperors. Germanic forces purportedly ended the Western Empire in 476 AD, whereas the Eastern branch—later designated “Byzantine”—endured from its capital, Constantinople, until the Ottoman conquest of 1453.

Much pre-Renaissance documentation is here portrayed as spurious, and technologies such as printing, gunpowder weapons, and the compass allegedly enabled G’s grand historical “remix.” Despite 15th century Constantinople boasting the era’s most formidable defenses, its fall signaled the Watch’s strategic advancement. Counterfeiters, drawn from every learned profession, then transported extensive knowledge—purportedly preserved before the Black Death—into Florence.

Plagues consistently devastated civilizations: an epidemic in the 14th century reportedly claimed approximately 25 million lives in China and arrived in Constantinople roughly fifteen years later, echoing a similar outbreak in 542 AD. Each occasion cost the city over one-third of its inhabitants. These parallel calamities are cited as compelling evidence that “history rhymes.” By the 7th century, Arabic had supplanted Greek as the scholarly *lingua franca*, and its script became the template for Persian, Turkish, and even influenced cursive forms of Greek, Slavic tongues, Latin, and more—evidence, it is argued, of deliberate linguistic uniformity imposed by the Watch. Proponents assert that virtually all “ancient wisdom” purportedly preserved by It is important to acknowledge that many classical texts and scientific advancements were preserved and enhanced by Islamic scholars during the so-called Dark Ages in Europe. Their contributions were essential in transmitting knowledge back into Renaissance Europe. The main contributor was a Muslim polymath named Yaʿqūb ibn Isḥāq al-Kindī (801–873 AD). Mehmed II supposedly leveraged “al-Kindī’s narrative” to disseminate covert teachings, mirroring G’s operational role in Europe. Both figures are presented as foundational founders of cryptography: al-Kindī pioneered frequency analysis to decipher monoalphabetic ciphers, while Alberti devised the first polyalphabetic cipher. Al-Kindī also played a role in introducing Indian numerals to the Arab world, thereby paving the way for “Arabic” numerals in Europe and, by extension, facilitating the adoption of double-entry bookkeeping in Florence and Venice—a recurring cycle of “loss and rediscovery” said to betray hidden manipulation.

Al-Kindī, celebrated as the first great Arab philosopher and a proto-Humanist, reportedly produced hundreds of treatises integrating elements of black-ops management, occult ideas, and rational inquiry. Yet, remarkably few of these survive—a suspicious gap, critics contend, that aligns with strategic knowledge control. After his era, Humanist currents in the Islamic world waned as theologians increasingly challenged purely logical disciplines. The permeable boundary between Latin and Arab scholarship in medieval Italy complicates the conventional narrative of Greek classics “passing through” the Arabs, given that Byzantines had meticulously preserved them and had themselves drawn upon older Babylonian sources. The Eastern Empire’s extended survival alongside the fallen Western Empire thus fuels theories of compressed chronology. Al-Kindī’s intellectual circle, associated with the Abbasid House of Wisdom, is credited with translating and

recombining texts that underpinned advances in medicine, agriculture, finance, and engineering—yet also, according to this reinterpretation, served the Watch's cryptic agenda.

Subsequent discoveries generated fresh "remix" commentaries that not only corrected and expanded upon but even renamed much of the scholarship established by earlier Gothic writers. The very existence of the so-called Grand Library remains a fiercely contested historical point. Due to a scarcity of corroborating evidence, many contemporary researchers now conclude that the entire institution was an invented narrative. Because—according to this interpretation—it was not genuinely destroyed in 1258, no archaeological debris exists to be uncovered.

In 1258, literacy was a rare commodity. Nevertheless, the Mongols reportedly stormed numerous vast Arab collections. Approximately 400,000 manuscripts were purportedly spirited away before Baghdad fell, after which the invaders cast so many books into the Tigris River that "the river ran black." The Pre-Modern Mongol conquest of China coincided with severe natural disasters, widespread plague, famine, and rampant crime.

Translators, it is argued, routinely mapped one set of people, places, and events onto many different names, deliberately mis-dating them by centuries. Polo's "reflection" of Vitruvius is one illustrative example. Vitruvius's De architectura—a work purportedly "rediscovered" by Alberti, who subsequently issued his own De re aedificatoria in 1450—describes highly sophisticated siege machinery. Polo ostensibly applied similar expertise under the meticulous supervision of the Watch across diverse continents.

Marco Polo (1254–1324) is here portrayed as a deliberate reflection or "mirror" of Marcus Vitruvius Pollio (80 BC – 15 BC). Both figures bear remarkably similar names, both were described as military engineers, and Polo, like Vitruvius, received a warm reception from a powerful ruling court—in Polo's case, that of the Mongols. Marco Polo, born in Venice, was introduced to Kublai Khan in 1269 through his uncle. Polo and other Muslim travelers described Mongol courts filled with blond and red-haired wives and soldiers, especially in the western khanates.

Following Constantinople's fall, various competing claims to the Byzantine legacy emerged. Wallachian nobles, a diverse array of double agents, and the Ottoman Sultan Mehmed II all vied for the imperial mantle. Mehmed styled himself *Kayser-i Rum* ("Caesar—or Khazar—of Rome") and established an Ottoman system that endured until 1922, representing another long-term construct directly attributed to the Watch. Through continuous infiltration and counter-infiltration, these rival factions inadvertently ensured that every new "successor" ultimately advanced the hidden architects' overarching plan for comprehensive cultural and chronological engineering.

TNC further contends that medieval Russia and Constantinople were part of a single, unified realm, meticulously controlled by Karaite trading elites who expertly manipulated the Silk Road. After the Kushan polity fragmented, successive waves of nomadic peoples—Huns, Hephthalites, and Turks—merged into the Khazar ethnogenesis. Elements of the Khazar elite converted to Karaite Judaism. Julius

Caesar’s personal cipher and his imperial title Caesar left a profound linguistic legacy: Khazar, Kaiser, Tsar, and the Pahlavi Kesar—another thread connecting Rome’s advanced intelligence methods to later steppe empires. The Roman Empire, far from extinct, perpetuated its legal structures through Byzantium, the Holy Roman Empire, and eventually Khazaria.

The Khazar Khaganate (650–970) was not just another medieval polity but a powerful, polyethnic Turkic empire that commanded a strategic corridor between the Caucasus and the Caspian. It shaped the political, military, and commercial norms of the steppe for centuries—norms that would be absorbed by subsequent entities.

I propose a radical reevaluation of Eurasian history by suggesting that the Khazars, a formidable and influential power in the post-classical steppe world, were not merely predecessors but progenitors of both the Kievan Rus and the Mongols—including their most famous incarnation, the Golden Horde. This theory elevates the Khazar Khaganate beyond a transitional empire to a foundational force in shaping the sociopolitical and military evolution of Eastern Europe and Central Asia. In TNC’s view, figures traditionally portrayed as Mongol warlords—such as Genghis (Chinggis) Khan, Batu Khan, and others—are not distant steppe conquerors from Mongolia, but rather cryptic representations or even recycled names of later Russian or Ottoman leaders. Perhaps this is why the titles “khan” and “czar” were not separate in early Russian history, but interchangeable designations within a hybrid nomadic-imperial context.

Genghis Khan (born Temüjin, 1162–1227) is credited with founding the largest contiguous empire in conventional historiography. However, TNC points out the glaring absence of any verifiable Mongol documents, inscriptions, or artifacts from the 13th century. No physical structures, tools, or culturally attributable items directly link back to his supposed reign. The operational scale of Mongol military campaigns—conquering enormous swaths of land in implausibly short time frames—seems to defy the constraints of medieval logistics, climate, and communication networks. Genghis Khan’s brother, Qasar (also rendered as “Khasar,” “Habutu Khasar,” or linguistically mirrored in “Caesar” and “Czar”), represents more than a familial footnote: he is an archetype of the Scythian archer, connecting the narrative back through the Afanasievo and Andronovo cultures and ultimately to the Turkic-Scythian khaganates. The Malta-Buret’ cultural complex, spanning from Paleolithic Siberia, profoundly influenced the Afanasievo and Andronovo peoples. Artistic motifs and cosmological symbols within that cultural matrix would re-emerge millennia later in the shamanic traditions of Indigenous Siberian groups like the Evenki and Ket, suggesting a deep time continuity in belief and aesthetics. This is why I relate the Malta-Buret to Tartarians. Tartary was a broad and vague geographic term used from the Middle Ages through the 19th century to describe the vast and little-known regions of Central Asia, Siberia, and parts of Eastern Europe.

The Islamic Golden Age is said to have ended suddenly with the Mongol invasions—despite the paradox of many Mongols later converting to Islam. This religious transformation fractured the Mongol ruling class. The Black Death (bubonic plague) originated in Central Asia, likely in the region around modern-day Kyrgyzstan or

Mongolia. The plague spread westward via trade routes—especially the Silk Road—eventually reaching the Crimean Peninsula, which was a key node in the Genoese trade network. By the 1340s, the Islamicized Golden Horde was entrenched in the Black Sea region, and during the siege of Caffa, reportedly hurled plague-infected corpses over the walls. This narrative—whether literal or apocryphal—marks the starting point for one of history's deadliest pandemics. Genoese traders are said to have carried the Black Death westward to Italy, setting off a biological chain reaction that ultimately claimed up to 475 million lives. Emerging from plague-ridden rodents along the Silk Road, the disease tore through populations controlled or influenced by Mongol networks. Even if the "catapulted corpse" episode was dramatized, the demographic aftermath was not: Europe lost a third of its people, and the Americas mysteriously suffered depopulation before mass European contact. When the Ottomans closed overland trade by capturing Constantinople in 1453, European powers—guided by unseen geopolitical actors and catalyzed by the aftermath of the plague—turned to maritime expansion and inaugurated the Age of Discovery.

By the 13th century, when the Mongol Empire supposedly emerged from Inner Asia, the regions once governed by Khazaria were already inhabited by various Turkic tribes. Many of these groups had been vassals, allies, or descendants of the Khazars. These Turkic populations would become integral to the Mongol military machine, forming the elite cavalry and bureaucratic ranks of successor states like the Golden Horde. The so-called Mongol conquest thus appears, in this reconstruction, less as an alien invasion and more as a Khazaro-Turkic reassertion under new names and with new symbolic systems. The Mongol administrative and religious model—centered around nomadic governance, sky worship, and tribal confederacy—was strikingly similar to the Khazar precedent. The Khazars, it turns out, laid the groundwork for the political landscape the Mongols inherited and expanded.

Both the Khazars and the Mongols originally practiced Tengrism, an animistic religion venerating the eternal blue sky (Tengri) as the supreme deity. The shamanic traditions from the Malta-Buret' shaped Tengrism. The Scythian religion forms a spiritual bridge. This ancient system fused ecology, governance, and warfare into a cosmotheocratic worldview that covertly shaped several empires. Malta-Buret's legacy disrupts linear models that view Native Americans as exclusively East Asian in origin. The Malta-Buret' toolkit and symbolic repertoire (e.g., Venus figurines) were akin to the Gravettian culture of Paleolithic Europe, suggesting broad intercontinental exchange and archetypal narrative continuity. The Mongol genetic imprint on Europeans mimics the Malta-Buret. The comparison highlights a similar process of east-to-west gene flow across the Eurasian steppe corridor, particularly in populations from Eastern Europe and the Volga-Ural region. In both cases, the vast, interconnected landscape of the steppe acted as a highway for the movement of people and their DNA, linking distant populations across millennia. The mimicry is in the recurring pattern of eastern genetic influence flowing into Europe through this same geographical gateway.

The Venus of Berekhat Ram (~230,000 years old) and the Malta-Buret' figurines (~24,000 years ago) may represent bookends of an evolving sculptural tradition—one possibly initiated by Neanderthals and later refined by Homo sapiens. While the

Berekhat Ram’s crude markings align with Neanderthal symbolic behavior (e.g., cave engravings, pigment use), the stylistically advanced Malta-Buret’ figurines—carved with distinct facial features and ornamentation—reflect Homo sapiens craftsmanship. Yet, their shared emphasis on female imagery and geographical proximity (West Asia to Siberia) hint at a deeper, possibly hybrid cultural legacy. If Neanderthals did influence early anthropomorphic art, the Malta-Buret’ pieces could be distant echoes of that tradition, adapted by later humans migrating into Siberia. Such “Venus figurines” were prehistoric statuettes of women, often with exaggerated fertility features, carved up until 12,000 years ago, found across Europe. In essence, the Malta-Buret' culture serves as a window into the rich complexity of Upper Paleolithic human societies, their artistic and symbolic achievements, and their profound genetic and cultural connections across vast geographical and temporal spans. Their ability to thrive in a harsh Siberian Ice Age environment, with sophisticated dwellings and hunting strategies, demonstrates remarkable human adaptability. Helena Petrovna Blavatsky (the 19th century co-founder of Theosophy) held several interesting beliefs related to Mongolia and Siberia. While much of her work was metaphysical speculation, some of her claims about these regions—such as its role in ancient migrations, shamanic wisdom, and lost civilizations—find surprising echoes in modern science. She may have exaggerated or mythologized, but her intuition about Siberia’s importance in esoteric history appears increasingly plausible. Mongol

Israel, on the other hand, is the axis mundi, representing the profound connection between the Lord and his creation. For example, the Bnot Ya'akov Bridge exhibits the earliest evidence of controlled fires dating as far back as 790,000 BC. Nearby, in the Qesem cave, the 1st examples of its regular use from 400,000 BC are found. The Qafzeh-Skhul fossils, discovered in Israel, are dated to the same period and region as widespread fire control, 125,000 years ago. These fossils represent some of the earliest Homo sapiens to migrate out of Africa

As the oldest anatomically modern humans (AMH), Qafzeh-Skhul, who lived in Canaan alongside Neanderthals, underwent a form of self-domestication—meaning humans evolved to be less aggressive and more cooperative, similar to how we domesticated animals. Traits like reduced brow ridges, smaller teeth, and increased social tolerance suggest this.

There is no direct evidence that these early humans migrated directly into Europe in large numbers. Most modern non-Africans, it is contended, originate from a single 2nd wave of Africans who migrated approximately 47,500 years ago. However, genetic and archaeological data suggest that some individuals from “the first wave” of early “out-of-Africa” dispersals may have indeed reached Europe, though they did not significantly contribute to later European populations. This concept of “the first wave” highlights a cyclical pattern of influence. Around 100,000 years ago, severe glacial conditions across Europe and Asia would have made further expansion from the Levant extremely difficult. However, warmer climates approximately 120,000 years ago suggest that entry into Europe was indeed possible. While the biological "first wave" of Homo sapiens describes a natural historical migration and genetic lineage, the "cyclical first wave of agents" represents a deliberate, recurring pattern. Later, approximately 50,000–45,000 years ago, a second major migration of Homo sapiens entered Europe, either

replacing or assimilating the remaining Neanderthals and ultimately becoming the ancestors of most people living today.

These early humans in Eurasia, initially thought to be Neanderthal hybrids, are now considered early Homo sapiens who coexisted with Neanderthals in Israel from 100,000 to 50,000 BC. Neanderthals, originating from the Black Sea region, inhabited Europe and Asia. Behavioral modernity, including symbolic thought, complex language, ritual burials, and advanced tools, is increasingly attributed to Neanderthals before Homo sapiens. Evidence shows Neanderthals used pigments, crafted jewelry, buried their dead, created sophisticated tools with adhesives, and participated in long-distance trade. Discoveries in Iberia even show Neanderthal cave art predating Homo sapiens in Europe. Neanderthals also wore clothes long before Homo sapiens. The interbreeding in Kebara Cave is believed to have led to the Levantine Aurignacian expansion, marking the origin of modern humans around 48,000 years ago.

All non-African Homo sapiens carry some Neanderthal DNA from interbreeding. For instance, beards are an ancient hominid trait influenced by Neanderthal genetics, offering warmth in cold environments, unlike the largely hairless early Homo sapiens. The unique blend of genetics and environmental pressures experienced by these Neanderthal-Homo sapiens hybrids in colder climates fostered an early development of introspection and strategic thinking. This enabled them to become the hidden architects of civilization, a legacy subtly symbolized by the recurring image of bearded progenitors.

The Watch's origins are theorized to stem from a subconscious drive linked to Neanderthal genetic influence—a lingering assertion against their historical displacement by Homo sapiens, who outnumbered and outbred them. I use the term “Legacy Reflex” to describe the unconscious impulse to preserve one’s kind across ages. It suggests a greater need for survival and control in individuals with Neanderthal admixture. The Watch is believed to use "priest class" groups like the Karaites to preserve Neanderthal lineage, and political conservatism may be a subconscious effort to "conserve" humanity's archaic past.

The Watch's methodologies, like manipulation and historical revisionism, are seen as manifestations of this unconscious Neanderthal-influenced drive for survival and dominance. Modern-day societal inequality may even stem from Neanderthals having slightly larger brains on average than modern Homo sapiens, with a correlation between brain size and intelligence in closely related groups. There are still observable average differences in several physical traits in populations with high Neanderthal admixture. East Asians carry more Neanderthal DNA than Europeans. The top three leaders with the highest death tolls in history are Asian Mao Zedong (China) 45 to 70 million. Genghis Khan (Mongol Empire) 40 million Hong Xiuquan (China) 20 to 30 million. However, Asian populations consistently have the lowest violent crime rates globally. This presents a complex and sensitive topic—one that demands careful consideration of historical context, statistical nuances, and sociopolitical factors. Such a discussion arguably deserves its own dedicated analysis, if not an entire book.

East Asians also carry Denisovan DNA, although the highest percentages of Denisovan ancestry are found in Oceanian populations (like Melanesians and Filipino Negritos) - both evolving from Homo Heidelbergensis. Every individual possesses a "Jungian shadow" of archaic admixtures, and our ultimate goal is to reconcile with our inherent nature. This unyielding claim against removal is a subconscious force driving certain human behaviors.

TNC doesn't dismiss the "Mongol Horde" but repositions it within the context of the old Russian military. After the Time of Troubles (1598–1613), the Romanovs seized power and began a systematic rewrite of Russian history. They eliminated Khazar influence, purged military aristocracies, and ordered the destruction or rewriting of ancient chronicles. In 1722, Peter the Great demanded that all religious institutions submit their historical texts to Moscow—a decree that led to the centralized revision or outright erasure of countless records.

This was no accident: the Romanovs, under the guidance of German historians and Western advisors, rewrote Russian and global history to hide the fact that the Khazars—rebranded as "Mongol"—was originally a Karaite Russian superstate spanning centuries. Supporting this hypothesis is linguistic evidence. The vertical Mongolian script is derived from Old Uyghur, which descended from the Sogdian alphabet—a dialect of Middle Iranian that, in turn, evolved from Aramaic. This linguistic trail connects Mongolia to the Aramaic-speaking trade networks of the Black Sea, Syria, and Mesopotamia. The implication is that Mongolian literacy originated not in remote Mongolia, but in the multilingual commercial hubs shaped by Khazars.

TNC casts doubt on Mongolia itself ever having been the true seat of imperial power. Instead, he identifies southern Russia—specifically the Volga and Don regions—as the likely epicenter. This was the heartland of the Khazars, whose polyethnic state included Turkic, Semitic, and Indo-European components. Some Chinese records grouped all northern horsemen—Mongols, Scythians, Huns, Tungus—into catch-all categories like Magog or "barbarians," reflecting limited distinction between them. Even the iconic cowboy hat originated as a covert Mongol courier disguise—its functional design meant to shield identity and endure extreme climates, eventually globalized through espionage and trade networks.

The murder of Behter by Temüjin and Qasar mirrors Cain's story and evokes the symbolic role of metallurgy in civilizational origin myths. The Rajatarangini refers to the Kushans as Turushkas ("Turks"), while other texts link them to Tukhāra and the Tocharians—migrant groups from China's Gansu province who settled in Bactria and later merged into Hunnic dynasties like the Alchon and Nezak. After Attila's death, Ardaric's revolt fragmented Hunnic cohesion.

Biblically, "Ashkenaz" originally referred to Scythian-linked peoples, known in Assyrian sources as "Aškūza." Over centuries, the name migrated to Germany and Eastern Europe within Jewish tradition. A growing body of research explores Ashkenazi Jewish roots within an "Irano-Turko-Slavic" matrix that overlaps Khazar and Scythian terrain. However, Ashkenazi Jews are genetically closer to Italians than to many other European or Jewish groups.

Promoted by the community itself and confirmed by genetics, Crimean Karaites descend from Khazars. In mainstream Russian history, the Crimean Karaites played important roles in espionage and diplomacy due to their multilingual abilities, political neutrality, and reputation for loyalty and literacy. Fluent in Turkic, Hebrew, Russian, and other regional languages, they served as translators, informants, and intermediaries—particularly useful in dealings with the Ottoman Empire and Crimean Tatars. Unlike Rabbinic Jews, Karaites were often seen as a distinct, non-threatening group, which allowed them to occupy sensitive administrative and intelligence positions. Their cultural adaptability and distance from mainstream Jewish institutions made them trusted agents in Catherine the Great's bureaucracy and beyond.

Khazar records are minimal; they used Hebrew script bureaucratically while speaking a Turkic dialect. The Karaim language, engineered as a cryptographic medium, encoded a blend of Slavic, Hebrew, and Turkic elements. The Voynich Manuscript, whose 170,000 glyphs and 8,000+ tokens remain undeciphered, shows textual similarities to Karaim grammar and Mandarin patterns—implying the existence of a highly complex polyglot cipher network.

The very name "Khazar" may stem from a verb root in Uyghur meaning "to wander," possibly linked to the Toquz Oğuz tribe. As pandemics reshaped Eurasian settlement and triggered the rise of new cities, the 14th–15th centuries saw Latin Europe flourish—especially Florence, allegedly under the aegis of the Watch. Espionage connections trace a straight line from Kushans and Khazars to the Alans, Pechenegs, Goths, and even proto-Renaissance banking elites.

After the fall of Constantinople, Moscow was hailed as the "Third Rome." Russian monk Filofey wrote in 1510 that Rome and Constantinople had fallen, and a third would not. TNC sees this as the real birth of the Tsardom, guided by secret forces who also shaped the Reformation and the early colonial age—all originating from the Black Sea's intelligence crucible.

Khazaria, established after 630 within the collapsing Göktürk Empire, was designed as a buffer against Islamic expansion. Their mastery over Saltovo-Mayaki trade routes included the slave trade—captured Slavs were sold to Islamic markets, financing Khazar diplomacy and military exploits. Modern historical erasure campaigns have obscured not just African civilizations but also Eurasian ones. The Arab slave trade, often backdated to the 7th century, may have begun nearly 1,000 years later.

Khazar-associated groups influenced not only Russia and Central Asia, but reached into the North Atlantic and early New England settlements. Historical "distortions" were imposed on resistant regions. Gothic sources name Khazars, Pechenegs, Scythians, Mongols, and Huns as distinct, yet modern theories suggest they were successive avatars of the same ruling matrix. The Caspian remains known as the Khazar Sea.

The Kievan Rus', rather than being enemies of the Khazars, were their proteges and successors. Arab sources record their leader as "Khāqān Rus," echoing Khazar titles. Askold and Dir, Norse mercenaries, originally served Khazaria before claiming autonomy. The city of Kyiv itself was likely a Khazar military outpost turned

metropolis, rooted in Turkic, Slavic, and Viking interaction. As Khazaria declined, the stage was set for the Mongol ascendancy—which in TNC's view, was Khazaria reborn under a new mask.

As the Mongol wave crested, the Watch expanded its grasp—from the Balkans to the Sea of Japan, from the Nile to the Ganges. Infiltration reached the courts of Egypt, India, and China. Al-Adil Kitbugha, a Mongol-origin sultan of Egypt, exemplifies this shadow empire. The Golden Horde settled in Russia by 1279.

According to TNC, operatives enabled the "Yuan conquest" of China, which they believe was fabricated to match later European colonial propaganda. Fomenko claims German historians invented the Mongol myth to erase Russia's real imperial legacy.

In my view, TNC, while provocative, falls prey to the Watch's Narrative Recapture, a psychological process where a conquered people, regaining power, reframes external conflicts as internal ones. We see this dynamic in various cultures attempting to reclaim their history by downplaying the influence of their conquerors. TNC's re-dating of the Mongol Empire as a "Russian Horde" is an example of this. This is not a uniquely Russian phenomenon; it's a universal human condition, reflecting a deep-seated need to assert indigenous authority by re-writing the past. It mirrors how other cultures, in their own bids for historical supremacy, have denied the influence of their conquerors, creating a cyclical pattern of historical fabrication.

This historical revisionism extends to the physical description of Genghis Khan himself. While no physical remains of the Khan have been definitively found, secondhand descriptions and genetic evidence from the ancient steppe peoples suggest Genghis was phenotypically Northeast Asian, and his cultural background was that of a Khazar. The Mongol Empire, expanding across Eurasia, absorbed numerous Indo-European groups like the Scythians and Tocharians. These peoples often had lighter features, including red or blond hair and light skin, which they passed on through intermarriage. As a result, many of the Mongol elite, including the Khan's descendants and generals, likely had a mix of East Asian and Central Asian features, with some historical accounts describing them with ruddy or reddish complexions. This genetic and cultural blending, which is supported by modern Mongolian DNA studies, demonstrates the ethnic diversity of the empire and provides a nuanced counter-narrative to the simplified historical descriptions that are often presented.

Moreover, an Old Italic script ultimately gave rise to the runes, Gothic, and Cyrillic scripts, just as Aramaic radiated into Hebrew, Syriac, Arabic, and Mongolian. These intricate linguistic lineages, routed through Khazar migrations into Mongolia and Siberia, coalesce in the curious odyssey of Marco Polo—an emblematic thread weaving together espionage, alphabet creation, and cultural transfer across the vast expanse of Eurasian history.

Additional insights into the mysterious life of Alberti can be gleaned from Dante Alighieri's *Inferno*, the initial section of his epic poem, *Divine Comedy*. *Inferno* chronicles Dante's allegorical journey through the underworld, guided by Virgil, one of Rome's most esteemed poets. On the back of Alberti's portrait medallion is

inscribed the question, *Quid tum?* (What’s next?), a phrase derived from Virgil's poetic line, 'So what, if Amyntas is dark?' Virgil’s poem also powerfully illustrates the therapeutic effects of oblivion, emphasizing how the act of forgetting ensures the continuation of life. This is interpreted as a key insight into the operational methods of these "twilight raiders": humanity is condemned to perpetually repeat the same errors due to an enforced forgetfulness, a consequence of the Watch's historical manipulation. This deliberate obscuring of past lessons perpetuates the cyclical nature of history, ensuring that the Watch's patterns of control and societal manipulation can recur across generations, as populations consistently fail to recognize and break free from these imposed cycles. Freemasonry's degrees involve symbolic journeys and initiations that parallel the quest for knowledge and self-improvement found in Virgil's epic. The Rose-Croix degree (18°) in the Scottish Rite explicitly ties Rosicrucian themes to Masonry, and some rites incorporate classical Virgilian motifs. Masons view Virgil as a keeper of ancient mysteries, akin to Orpheus or Pythagoras, whose wisdom was preserved in coded form. The idea of a guide (like Virgil guiding Dante in The Divine Comedy, which itself is heavily influenced by Virgil) is also a recurring motif in Masonic instruction. The Alberti family, as a prominent and powerful Florentine lineage, was deeply enmeshed within the political and social fabric of Dante's era. Dante’s *Divine Comedy* is replete with references to contemporary figures, who are often placed in Heaven, Purgatory, or Hell based on the poet’s personal and political viewpoints, and prevailing moral judgments of the time. The Alberti family, like many other noble families of that epoch, was intimately involved in the turbulent Guelph and Ghibelline conflicts that profoundly shaped medieval Florence and ultimately led to Dante’s own exile.

The Alberti family holds a significant, though not always positive, connection to Dante Alighieri’s *Divine Comedy*, particularly in *Inferno* and *Paradiso*. Dante places two members of the Alberti family in the frozen lake of Caina, which constitutes the first ring of the Ninth Circle of Hell, specifically reserved for those who betrayed their kin. These individuals are Alessandro and Napoleone degli Alberti, two brothers who tragically murdered each other due to intense family feuds and inheritance disputes. This portrayal highlights the deep political and personal animosities characteristic of the era, and Dante, as a shrewd observer of Florentine society, uses them as prime examples of ultimate betrayal. Lines from Canto XXXII describe them: "If thou wouldst know who are these two, the valley whence the Bisenzio descends belonged to their father Albert and to them. They issued from one body; and thou mayst search all Caina, and thou wilt not find shade more worthy to be fixed in ice." In *Paradiso* (Canto IX), while *Inferno* features the Alberti brothers for their treachery, Dante also mentions a more virtuous (or at least, less damned) member of the family. Cunizza da Romano, daughter of Adelaide degli Alberti, appears in the Sphere of Venus. She was known for her lively romantic life, but in *Paradiso*, she repents and is presented as a soul who found true love and divine grace despite her earthly passions. This demonstrates the complexity of Dante's moral universe, where even those with a "sinful" past could achieve salvation.

The Alberti family's blood and trade ties in the Levant led them to employ locals for political and mercenary purposes. In Canto 19 of *Inferno*, Dante refers to a traitor as an “assassin,” a term further defined by Francesco da Buti as one who kills for money. This usage is connected to the treachery during the Battle of Montaperti,

which Dante also describes. The modern English word “assassination” originates from the Hashshashins, a sect of Nizari Isma'ilis led by Hassan-i Sabbāh (1050–1124), also known as the “Old Man of the Mountain.” His followers were infamous for disciplined, ideologically driven killings, often carried out in secret. Marco Polo’s account, notably published concurrently with Dante’s *Divine Comedy*, depicted Sabbāh as creating an elite cadre of killers through the systematic indoctrination of young men. Polo’s vivid description played a pivotal role in introducing the term “assassin” into European languages. Similar to the structured organization of Alberti’s Florentine Academy, the Old Man’s network trained operatives in language, etiquette, and warfare, thereby establishing a model for sophisticated covert agents that subsequently reappeared in the Watch’s historical operations. These early assassins were also associated with extensive libraries and meticulously curated knowledge. The chronicler Giovanni Villani, who died in 1348, documented an instance where a lord from Lucca dispatched assassins to Pisa, further reinforcing their historical presence.

The actual Battle of Montaperti transpired on September 4, 1260, pitting the Guelphs of Florence against the Ghibellines of Siena. It resulted in a devastating loss for the Florentines, with over 10,000 casualties—making it the bloodiest battle in medieval Italy. The Guelph-aligned Alberti family was exiled after this defeat but returned in 1266 following Manfred of Sicily’s defeat at Benevento. Like Dante’s father, the Alberti family supported the papacy over the Holy Roman Empire. However, while Dante’s father belonged to the more moderate White Guelphs, the Alberti were adherents of the more hardline Black Guelphs. In 1388, under the leadership of Benedetto Alberti, the family briefly challenged the rival Albizzi faction and participated in uprisings against the Florentine oligarchy in 1378. Although they initially succeeded, they were exiled in 1382. They were allowed to return to Florence in 1428—a period coinciding with the emergence of both the Aztec and Incan empires—but did not regain full rights until 1434, after the Albizzi fell from power in what is suggested to be a planned maneuver by the Watch.

Dante’s *Divine Comedy* has also been interpreted through the lens of esoteric traditions. Later Rosicrucian and various occult groups, particularly from the 18th century onward, perceived within the poem an allegorical structure for spiritual initiation. The nine circles of Hell were adopted as symbolic stages in organizations like the Hermetic Order of the Golden Dawn. A prominent architectural example is the Initiation Well at Quinta da Regaleira in Portugal, which is believed to physically embody Dante’s vision. This interpretation suggests that the poem may encode secret knowledge transmitted between spiritual or mystical societies, serving to structure their rituals and hierarchies.

Rosicrucian legend claims that the Order of the Rose Cross was founded in 1313, composed of twelve exalted beings gathered around the figure of Christian Rosenkreuz. This foundational motif reflects a broader mythological pattern, evident in the ruins of a 3,400-year-old palace on the Tigris River that honored Mithra. Cuneiform texts and ancient carvings depict twelve Hittite gods, indistinct yet united, forming a divine council. Similar groupings consistently appear throughout world mythology, including the Roman *Dii Consentes*, the Egyptian twelve principal gods, and the Greek Olympians. In Celtic lore, the Tuatha Dé Danann mirror this structure and may trace their origins back to Hittite-influenced Lycia. These

repeated patterns across civilizations suggest a universal psychological architecture—possibly rooted in the bicameral mind—where divine councils symbolized inner commands or assigned social roles as externalized voices of divine authority.

G’s role in shaping Renaissance mythology included the meticulous crafting of narratives that reflected an evolving consciousness. In numerous myths, twelve younger gods successfully overcome an older generation of chaotic deities. In Hinduism, the Devas confront the older Asuras; in Greek tradition, the Olympians overthrow the Titans. Similarly, in Celtic lore, bright gods of life confront their darker predecessors. These stories can be interpreted as symbolic representations of the human shift from bicameral obedience to introspective reasoning, with the "new gods" embodying structured, conscious awareness.

In other parts of the world, similar covert strategies were implemented by the Watch. Humanist agents successfully infiltrated the Lodi dynasty in Afghanistan, utilizing its resources to finance the construction of the Forbidden City in Beijing while subtly directing Ming exploration efforts. In Africa, Islam was weaponized to systematically dismantle Nubian kingdoms, leaving only Alodia as a client state. The Vatican-led Reconquista systematically dismantled Arab Spain, and Mali's influence waned under pressure from Songhai-controlled proxies. The Hundred Years' War between England and France (1337–1453) introduced profound changes that brought an end to the age of chivalry. England emerged significantly stronger during the Renaissance, and both nations eventually ascended to global power status—outcomes attributed to the Watch’s pervasive influence. Over the subsequent two centuries, successive waves of plague would claim approximately 25 million lives. A series of natural and viral disasters in the Yucatán concluded just prior to Spanish contact in 1511, thereby creating a power vacuum that facilitated colonial entry, once again suggesting premeditated orchestration.

The Renaissance also witnessed the formalization of espionage in France and England. The Alberti family’s extensive banking and textile networks afforded them transnational reach. For five generations, the ruling monarchs of both countries engaged in protracted conflicts over European dominance, leading to the expansion of armies and substantial increases in state budgets. These funds supported the growth of foreign ministries and, eventually, dedicated intelligence services. By the 16th century, espionage evolved into a professionalized discipline, characterized by military attachés, salaried operatives, and globally contracted spies operating under a centralized command structure—another enduring legacy of the Watch’s long-range strategic planning.

8.) From Spyglass to the Unseen Eye of Surveillance

The inherent challenge in deciphering these cryptic "clues" was a deliberate and integral element of their overarching strategy. Future operatives meticulously ensured that G’s true historical narrative and his sophisticated methods remained concealed from the general populace. Nevertheless, G intentionally constructed a complex puzzle, a labyrinthine intellectual challenge intended for those discerning few who might eventually discover him. This intricate design functions as a selective filter, allowing his profound secrets to be preserved while simultaneously

offering a concealed pathway for his eventual, meticulously controlled revelation and symbolic "resurrection." The precise circumstances of G’s death, and under what specific alias he may have perished, remain unknown. However, his influential work was significantly revitalized and expanded upon through the efforts of Sir Francis Bacon (1561–1626). Many scholars regard Christian Rosenkreuz as a pseudonym for Francis Bacon himself, a theory supported by Bacon’s documented Rosicrucian affiliations in Germany. This strategic proliferation of aliases and the cultivation of hidden identities, a methodology perfected by G, was subsequently weaponized and exploited further by "the Mole." This later operative utilized these multiple personas to construct an even more intricate web of historical obfuscation, meticulously ensuring that no single figure could be easily traced as the sole orchestrator of their grand design. Another pivotal figure connected to this intricate network was Roger Bacon, whose deep commitment to the Franciscan order is reflected in the very name adopted by Francis Bacon. Claims of hidden ciphers and coded messages within the plays of William Shakespeare supposedly reveal Bacon as the true author.

G’s profound insights into optical intelligence were symbolically represented on his personal emblem. This advanced intelligence was further mediated and developed through the optical workshops of Luca Pacioli, who was notably also a Franciscan Friar. Pacioli’s extensive work, too, is said to have drawn directly from the intellectual traditions established by Roger Bacon. Although gunpowder was first invented and described in China, Roger Bacon was the first European to formally record its formula. Modern firearms are asserted to descend directly from Chinese firecrackers, the knowledge of which was obtained by Franciscans, thereby suggesting a deliberate and calculated transfer of technology. Operating as official Vatican Inquisitors, Franciscan agents employed torture against suspects to extract confessions, using tactics such as witch hunts as a chilling means to conceal politically motivated assassinations—a stark demonstration of leveraging societal fear for clandestine operations.

Despite the absence of definitive evidence for a direct blood relation to Francis, Roger Bacon (1214–1294) and Sir Francis Bacon (1561–1626) are asserted to have shared the same Norman ancestry. This bloodline was reportedly granted feudal overlordship over territories in Northern France, specifically the Duchy of Normandy, a historical period that was remixed into the 10th century from the 14th. English, a West Germanic language spoken in Medieval England, is presented as a linguistic fusion of Old Norman French and Latin. The Vikings' North Germanic language, Old Norse, eventually integrated into Standard English, thereby illustrating the profound linguistic influence of groups affiliated with the Watch. Tensions between the French and English crowns are traced back to the English royal family itself, which possessed Norman origins. In 1066, the Norman duke, William the Conqueror, was crowned King of England. British monarchs historically retained royal titles and owned significant landholdings within France, which technically rendered the English crown vassals to the French. Norman conquest and direct rule effectively ceased around the same historical juncture that Quetzalcóatl purportedly arrived in the Americas and the disappearance of the Maya civilization. Quetzalcóatl is believed to have descended from Vikings.

Francis Bacon can plausibly be argued as a foundational architect of the English language as it is spoken today, owing to his pivotal role in shaping modern scientific thought, promoting empirical reasoning, and advocating for linguistic clarity during a period when English was transitioning from its medieval forms into a standardized, expressive, and intellectually rigorous language. As the widely recognized “father of the scientific method,” Bacon rigorously insisted upon the use of clear, precise, and functionally oriented language to communicate observations and experimental findings, profoundly influencing the systematic structuring of English for logical and utilitarian purposes. Through his seminal works, such as *The Advancement of Learning*, Bacon not only legitimized English as a suitable vehicle for philosophy and science—domains previously reserved almost exclusively for Latin—but also established linguistic standards that would guide subsequent generations of writers, scholars, and compilers of dictionaries and grammars. His intellectual influence pervaded the Royal Society, an institution whose motto, “Nullius in verba” (On the word of no one), directly reflected Baconian ideals. The members of this prestigious society would, in turn, further shape the evolution of English into a rational, global language of science, diplomacy, and empire.

Roger Bacon, also recognized by the academic accolade *Doctor Mirabilis*, whose empirical philosophical approach was continued and built upon by Francis Bacon, is seen as reflecting the intellectual legacy of Al-Kindī. G left an intricate trail of "breadcrumbs" embedded within the pages of his autobiography. Such textual cues are presented as a method of communication, designed to authenticate his existence to a future audience capable of deciphering his meticulously crafted timeline. For instance, Roger Bacon applied Al-Kindī's empirical method to observations found in texts attributed to Aristotle. Al-Kindī reportedly assisted the Nestorians in remixing Greco-Roman, Syriac, and Persian works in 832. Maybe this is why some revisionist historians claim that Islam is a branch of Nestorian Christianity. Al-Kindī’s Nestorian remixes of Aristotle's *Organon* provided Muslims with crucial Greek intelligence. Aristotle famously tutored Alexander the Great until the age of 16, a mentorship that strikingly mirrors Alberti’s guidance of Lorenzo de’ Medici during his youth, representing a compelling parallel in the narrative. Bacon was intensely preoccupied with the teachings transmitted from Aristotle to Alexander the Great. For example, a scientific diary purportedly written by Roger Bacon was composed in a highly abbreviated Gothic Latin, utilizing a simple substitution cipher. Much like Alberti, Roger Bacon’s linguistic work has been celebrated for its early exposition of universal grammar. Alberti’s *Della pittura* (*De Pictura*) explicitly relied on Bacon’s optical theories in determining perspective. Both men are partially credited with revising a worldwide university curriculum, which notably included the addition of optics to the traditional quadrivium, indicating a coordinated and deliberate educational reform. This intellectual transmission, spanning centuries and manifesting through interconnected polymaths, demonstrates how the Watch meticulously preserved and advanced critical scientific knowledge, thereby ensuring its continuity and strategic application across different eras under various aliases and proxies. Similar to Alberti and Al-Kindī, Bacon’s contemporaries largely overlooked him in favor of other scholars; in his case, it was Thomas Aquinas, although Aquinas did study Bacon’s works. Alberti’s life is said to shine through Roger Bacon’s, particularly in the *Opus Majus*, especially in how it was sent to the Pope in Rome in 1267. Roger Bacon has been proposed as a possible author of the Voynich Manuscript. Bacon was indeed knowledgeable

about ciphers. Nonetheless, the estimated dating for the Voynich document roughly coincides with the invention of the cipher disk by Alberti, suggesting a direct connection between the two.

Alberti emphasized that the natural world was governed by underlying laws and mathematical principles. Regardless, the Renaissance is indeed recognized as marking an early phase of the Scientific Revolution (1450–1630). Alberti's *De pictura* ("On Painting") contained the very first scientific study of perspective. However, the technique of "atmospheric perspective" was already employed in Pompeian 2nd Style paintings dating back to 30 BC. It is intriguing how many significant Renaissance technologies are regarded not as pure innovations but as improvements upon existing techniques. This pattern strongly points to the re-introduction of older, perhaps lost, knowledge by low-visibility operatives. This strategic framing serves to bolster the Watch's narrative of controlled progress by subtly disguising their deliberate interventions as organic historical evolution. By presenting advanced capabilities as mere 'improvements' or 'rediscoveries' of lost ancient knowledge, the Watch can maintain the illusion of a continuous, linear timeline while simultaneously and discreetly re-introducing technologies and ideas at their desired pace. This allows them to manage societal development and obscure their own direct influence on innovation. Following their earlier attempts to locate cryptic intelligence in pre-Vatican myths, Sir Francis Bacon ultimately emulated Alberti's approach by rejecting the philosophical foundations of occultism to develop what is now termed modern science, thereby suggesting a deliberate and orchestrated shift in intellectual paradigm.

Francis Bacon was not merely another spymaster of this non-attributable strike force. He was a highly influential English philosopher and statesman who held the esteemed positions of Attorney General and Lord Chancellor of England. The establishment of a reliable postal service was crucial, as it enabled him to engage in scholarly communication, subject to public peer review and verification. Francis Bacon had successfully deciphered a complex code system that relied on intercepted mail and dispatches. A select number of agents embedded within the postal system intercepted correspondences and then forwarded them to the intended recipient after they had reached London. Much like Alberti in his native tongue, Sir Francis Bacon was widely recognized as the most excellent writer in the English language. Like the spymasters of old, he was a notable patron of libraries. He developed a highly functional system for cataloging books.

The Neoplatonic Florentine Academy's concept of an underlying order, exemplified by the network of astronomers, professors, mathematicians, and natural philosophers active in the Roman Empire, was actively promoted in the 16th century. Johannes Kepler and John Dee (1527–1608/09), who famously founded the Invisible College, serve as compelling examples of this phenomenon. This intellectual lineage eventually led to the establishment of the Royal Society in 1660. Both organizations functioned as vehicles for a hidden agenda, providing a structured environment for advancing knowledge and shaping the emerging scientific paradigm.

Both Dee and Bacon are sometimes claimed as forebears of the Royal Society (founded in 1660), though Bacon's influence is more direct. Dee's experimental

approach to natural philosophy (even if wrapped in mysticism) helped pave the way for Bacon’s later reforms. Dee was a prominent figure in Elizabethan England, while Bacon rose to prominence under James I. Thus they moved in overlapping courtly and intellectual circles. Bacon’s older brother, Anthony Bacon, was involved in intelligence networks that intersected with Dee’s own espionage activities.

The Invisible College, operating as an informal network of natural philosophers, fostered intellectual exchange and collaboration, discreetly laying the groundwork for the more formalized Royal Society. Through these institutions, the Watch could strategically promote its favored scientific methodologies, disseminate curated discoveries, and recruit key intellects, thereby ensuring the controlled progression of scientific thought and technological development that aligned with their overarching objectives of societal engineering.

Ian Fleming famously modeled his iconic Double O Seven James Bond character on John Dee. Dee is frequently associated with Merlin, the legendary wizard of Arthurian lore. While not strictly a spy story, the Arthurian mythos contains numerous elements of espionage: secret identities, the presence of double agents, hidden agendas, covert missions, and the systematic gathering of intelligence. A modern reinterpretation of the Arthurian legend could readily highlight these elements as foundational to the rise and eventual fall of his court.

Both Dee and Kepler continued Alberti’s intellectual tradition in the field of optics, as did their contemporary Galileo Galilei, widely revered as the "father of astronomy, physics, and the scientific method." Galileo notably named four of Jupiter's moons after Cosimo II de' Medici and his three brothers. Cosimo I de' Medici had employed numerous translators in Florence.

John Dee served Queen Elizabeth I, a monarch known to have possessed an extensive collection of Roger Bacon’s manuscripts. Dee played a pivotal intellectual role in laying the ideological foundation for the British Empire. He is credited with coining the term “British Empire” and provided crucial navigational expertise and geopolitical counsel that supported England’s early maritime expansion. His vision of imperial destiny was deeply infused with esoteric and apocalyptic beliefs, portraying England as a chosen nation destined to usher in a new global order. By synthesizing Renaissance science, Hermetic philosophy, and Christian mysticism, Dee helped to frame empire not merely as a process of conquest, but as a divinely sanctioned mission of enlightenment and order—ideas that would profoundly resonate throughout British colonial ideology.

The British Empire became the largest empire in world history, spanning the 16th to 20th centuries. At its peak, it controlled vast territories across the Americas, Africa, Asia, and Oceania, influencing global trade, politics, and culture. Driven by exploration, colonization, and industrialization, Britain established dominance through naval power and economic exploitation.

Utilizing ciphers, Dee meticulously concealed his messages with Queen Elizabeth I. She also appointed Francis Walsingham as her international secretary and intelligence chief. Walsingham’s staff was primarily composed of cryptographers and experts in detecting forgeries. This is how their knowledge acquisition division intercepted materials that either indicated their own activities or exposed historical

conspiracies. While foreign intelligence was a standard part of their duties, John Dee infused his work with ambitious strategic intent. He leveraged and exploited existing links across Turkey and Algiers and skillfully inserted contacts among Vatican exiles. Ironically, John Dee was said to have used an Aztec obsidian “Smoking Mirror” to scry for visions of the future; in retrospect, he arguably functioned more akin to a Toltec priest than a European astronomer.

Today’s numerous prolific fraternal organizations trace their purported origins back to the stonemasons who constructed Machu Picchu. Most alleged "out-of-place artifacts" that are not hoaxes are often attributed to mistaken interpretations or the product of wishful thinking. Paracelsus’s *The Chemical Wedding of Christian Rosenkreutz* begins with John Dee’s philosophical key, the *Monas Hieroglyphica* symbol, which were based on Alberti’s *Hypnerotomachia Poliphili*. His international security directorate later influenced the first true Masonic manifesto through Paracelsus's *Prognostication Eximii Doctoris Paracelsi* (1530). Around 1530, the cross and rose symbol appeared in Portugal at the Convent of Christ, the former headquarters of the Knights Templar, who subsequently relocated to France and rebranded themselves as the Order. John Dee sold the Voynich Manuscript to Emperor Rudolf around 1600. Dee and his "spirit mediums" resided in Bohemia for several years, yet his personal diaries conspicuously omit any mention of the manuscript, a curious oversight. While radiocarbon analysis dates the parchment to 1404–1438, the script may have been added decades later—hence its absence from Dee’s diaries—indicating a two-stage creation (vellum then cipher) by successive operatives. Like Dee, Bacon received legal counsel from the Queen. This advisory role was conferred upon Francis Bacon in 1597 when Elizabeth I formally retained him. In 1603, he was knighted, later receiving the titles Viscount St. Alban and Baron Verulam in 1618.

Francis Bacon’s visionary ideas concerning locomotives, steamships, and the electrical telegraph materialized by the mid-18th century. He ushered in today’s Modern Age. Spanning roughly from 1450 to 1750, the Early Modern Age was triggered by a convergence of transformative events during the lifetime of G: the fall of Constantinople (1453), the invention of the printing press (1440), the Renaissance's revival of classical knowledge, and the Age of Exploration. It is defined by the rise of nation-states, global trade networks, scientific inquiry, humanism, and a shift from medieval to modern institutions, laying the groundwork for capitalism, secular governance, and colonial empires. Bacon’s Humanist emphasis on scientific inquiry and rationalism also served a dual purpose: it subtly discouraged any questioning of their true motives, effectively framing dissent as irrational or outdated.

The Rothschilds are the richest private banking family in modern history. While there's no documented connection between Francis Bacon and the Rothschild family, some interpretations link them as representatives of hidden control over science and finance—one ideological, the other monetary. The Medici had largely declined by the 1730s—just before Mayer Amschel Rothschild began his ascent in Germany. German scholars like Miller, Bayer, and Schlezer created the modern version of Russian history during this time. Like the Medici, the Rothschild dynasty was a powerful European banking family that significantly influenced geopolitics through finance, notably funding the British during the Napoleonic Wars and later

supporting infrastructure projects, government loans, and early Zionist settlements, though exaggerated conspiracy theories often distort their role. This usually relates to the secretive movements rooted in the messianic claims of Sabbatai Zevi and Jacob Frank, who sought refuge in the Habsburg Monarchy. These sects infiltrated political and commercial spheres, with the Dönmeh faction aiding the Young Turks' dismantling of the Ottoman Empire.

The Vatican has regarded Rosicrucianism as heretical since approximately 1738; mere suspicion of membership was potentially a capital offense. From the time of Bacon’s birth, Britain gradually ascended to become the preeminent commercial nation. The Rothschilds innovated international finance, bond markets, and rapid communication systems (including early carrier pigeon networks). They famously used coded letters, couriers, and intelligence networks to stay ahead in global finance. This new global trading Empire established colonies in the Caribbean and North America. The British also achieved hegemony over the Indian subcontinent. Bacon played a key role in establishing English speakers in Virginia, the Carolinas, and parts of Northeastern Canada. This strategic expansion granted certain "asymmetric threat units" control over the Americas through the influence of Great Britain.

Prior to 1776, several European powers established colonies in the Americas, including the Spanish, French, Dutch, Swedish, and Portuguese, alongside the dominant English. The Spanish were the first, colonizing much of South and Central America, as well as parts of North America (e.g., Florida and the Southwest). The French controlled Canada and the Mississippi Valley, while the Dutch held New Netherland (later New York) and the Swedes briefly settled Delaware. The Portuguese claimed Brazil. The English achieved dominance through a combination of population growth (via immigration and higher birth rates), economic expansion (tobacco, later industrialization), and military victories (e.g., the Anglo-Dutch Wars, the French and Indian War). By the late 18th century, English culture, law, and language became predominant in the Thirteen Colonies, setting the stage for the United States' foundation.

Perhaps Francis Bacon should be recognized as a Founder of the United States. His unfinished work, *New Atlantis*, outlines a utopian "New World" society situated in North America. This vision, however, was rendered impossible after George Washington’s covert operations unit successfully detected and neutralized the British cells. Several Founding Fathers, including Washington, Benjamin Franklin, and James Monroe, were Masons.

Washington has been famously dubbed "America’s Spymaster." In 1778, Washington issued orders for his units to collect intelligence on the British forces in New York. British intelligence completely failed to detect the American and French armies as they successfully captured the British army in 1781, securing American independence, which suggests a deliberate and strategic shift in intelligence operations.

The Watch meticulously wove its symbols into American society, particularly in national seals, the street layout of Washington, DC, prominent architecture, and the dollar bill. The infamous Masonic square and compasses embedded in Washington

DC’s city plan are considered keys to unlocking this cryptic code, overlapping with scaled diagrams of Da Vinci’s Vitruvian Man. Alberti’s geometric patterns clearly manifest in the city's design (circles, radiating avenues, etc.), which are common in his Baroque-inspired city planning. In 1782, Alberti’s distinctive “All-Seeing Eye” logo was adopted as part of the Great Seal of the United States. Soon after, it became standard Freemason iconography. It is also prominently featured in the Declaration of Human Rights from the French Revolution in 1789. Sparked by the French Revolution and Napoleon's rise to power, several wars reshaped Europe through sweeping military campaigns, reforms, and territorial shifts. The Napoleonic Wars (1803–1815) were a series of major conflicts between Napoleon Bonaparte's French Empire and various European coalitions, primarily led by Britain, Austria, Prussia, and Russia. Napoleon's dominance peaked with victories across the continent, but his failed invasion of Russia and the subsequent coalition victories led to his downfall. The wars ended with his defeat at Waterloo in 1815 and the restoration of monarchies at the Congress of Vienna.

The Roman Empire never truly vanished. Instead, its legal and political "DNA" evolved through various successor entities, continuing to underpin today’s fundamental institutions, especially in France and the United States.

Bacon and King James are said to have collaborated in remixing the New Testament. Again, a 16th century Karaite’s Masoretic Text was their platform. Because Bacon could not formally record his descendants, Bacon’s titles became extinct upon his death in 1626, at 65 years old—a convenient narrative for a figure who operated under multiple identities. This served as a strategic method for the Watch to ensure that key operatives could effectively disappear from public lineage, thereby severing overt ties to their past personas, while their covert influence and strategic designs continued through other aliases or proxies. This maintained the network's deep-seated control without revealing a continuous, traceable line of command.

TNC claims that Joseph Justus Scaliger extensively remixed most historical records during the lifetime of Sir Francis Bacon, as detailed in *Opus Novum de emendatione temporum* (1583) and again in *Thesaurus temporum* (1606). The Gregorian calendar (1582) adjusted dates to correct drift in the Julian calendar. If earlier reforms were secretly implemented, they could have "stretched" or "compressed" time to create phantom centuries. Scaliger’s vast array of chronological dates were purportedly produced without any justification, containing repeating sequences of years with shifts equal to multiples of 333 and 360. The Jesuit Dionysius Petavius completed this chronology in *De Doctrina Temporum*, published in two volumes in 1627 and 1632. Here, multiple civilizations were overlaid upon one another, and history as we know it became a stitched-together collage. Some events (like the Fall of Constantinople) actually occurred, but were rewritten to echo previous cycles, creating a fractal illusion of deep time rather than an outright invention. There's strong parallels between English history and Byzantine history using mathematical and statistical methods. They suggest that parts of English history are reflections of Byzantine events, sometimes with significant time shifts (e.g., 275 years or 120 years).

The Society of Jesus (Jesuits), a Catholic religious order headquartered in Rome, was founded after G's death with the formal approval of Pope Paul III. Their global ascendancy and covert missions, particularly in the Americas, became highly controversial. Frequently, Jesuit private armies constituted the sole force protecting Native populations from the slavery sanctioned by Pope Nicholas V. Today, the Jesuits control more multi-billion dollar companies and include members whose wealth surpasses that of any other religious institution on Earth.

After Francis Bacon, the mantle of intellectual and covert leadership purportedly passed to Athanasius Kircher (1602–1680), a German Jesuit polymath. Many contemporaries dismissed Kircher as an eccentric, but he is presented here as a master spy operating under the guise of academic scholarship. His documented ties to the Rosicrucians—an organization connected to Bacon and early Freemasonry—suggest deeper links between Jesuit intelligence operations and esoteric fraternities. High-level operatives like Kircher embedded coded messages in plain sight within public works, using symbols that were deliberately misinterpreted by outsiders as mere esoterica. Only fellow agents possessed the key to decipher their true meaning.

Kircher's intellectual mission paralleled the work of John Dee and Alberti, particularly in his conviction that all knowledge was intrinsically interconnected. His profound fascination with universal symbolic systems—much like Dee's *Monas Hieroglyphica*—reflects this same encrypted worldview. Dee's Monas Hieroglyphica (1564) influenced later Rosicrucian thought, and Bacon's own connections to German Rosicrucianism suggest the Watch's intellectual lineage.

By controlling education, they ensured that new generations learned only the fabricated narrative. At the Collegio Romano, where the enigmatic Voynich Manuscript was preserved for centuries, Kircher curated his famed "cabinet of curiosities," which functioned not merely as a museum but as a repository of encrypted intelligence fragments. To those who were initiated, the artifacts revealed deeper patterns and strategies indicative of the Watch's control over knowledge and history.

Kircher's work on the camera obscura further substantiates this theory. The device—an evolution of Alberti's *Della pittura* and his theories of linear perspective—symbolized the Watch's pervasive grip over perception itself. It was more than a mere tool; it was an instrument for systematically shaping collective reality. This technology is directly linked to the Shroud of Turin, often referred to as the first photograph, suggesting a visual continuum extending from Alberti's optical theories to manipulated relics designed to reinforce specific mythologies. The Shroud of Turin's pre-1980s dating anomalies demonstrate how contamination from restoration materials skewed results by centuries. Similar issues have been documented for Egyptian mummies treated with modern resins during early excavations, raising the possibility that other key artifacts could also carry an unacknowledged margin of error.

Kircher also pursued the development of a universal language, aligning with the Watch's broader project of linguistic control. His extensive work on Egyptian hieroglyphs, including his attempts to connect Hyksos script with Coptic, was not

solely scholarly; it was fundamentally strategic. This 'decipherment' is interpreted as a controlled leak of ancient knowledge orchestrated by the Watch. The underlying purpose of this controlled release was to meticulously manage the flow of information, creating the appearance of "discovering" something the Watch already knew. This allowed them to shape the public narrative surrounding historical origins and linguistic development. This approach not only legitimized their influence as conduits of rediscovered wisdom but also reinforced their fabricated timelines and subtly discredited alternative interpretations, all while maintaining a hidden grip on intellectual progression. His comprehensive work *China Illustrata* compared Chinese, Egyptian, and biblical timelines, even noting the 60-year cycle of the Yellow Emperor's Chinese lunar calendar and explicitly linking it to mathematical patterns like the Fibonacci sequence—thereby offering evidence of a hidden, globally synchronized chronology. Intriguingly, certain Mesoamerican calendar cycles show mathematical ratios matching the Chinese sexagenary cycle. These parallels — particularly the 52-year calendar round and the Chinese 60-year cycle — indicate possible synchronization events. Such temporal harmonization could have been used by the Watch to align agricultural, ritual, and political timelines across hemispheres.

Kircher (1602–1680) interpreted the *I Ching* through a Eurocentric lens, linking its hexagrams to Egyptian hieroglyphs in *China Illustrata* (1667). He viewed it as an integral part of a universal ancient wisdom, seamlessly blending Chinese cosmology with Hermetic and Kabbalistic ideas. The Yellow Emperor’s connection to the *I Ching* is clear, Kircher’s approach reflects a global mystical framework. The *I Ching* itself is a foundational Chinese system of divination and philosophy based on 64 hexagrams —symbols of dynamic change composed of yin and yang lines.

Kircher, in his *China Illustrata*, speculated that the Hyksos, following their expulsion from Egypt by Pharaoh Ahmose I (1550 BC), migrated eastward and eventually founded the Shang dynasty in China (traditionally dated 1600–1046 BC). Known as the "Master of a Hundred Arts," Kircher was the last individual to fully embody the Renaissance ethos, which is why historians often assert that the Renaissance effectively concluded with him. He was among the first to observe microbes and accurately deduced that a 14th century epidemic was caused by an infectious agent —ideas that subsequently led Jesuits to develop early vaccines and antibiotics, significantly lowering mortality rates from plague and reinforcing the Watch’s power through strategic public health interventions.

In 1637, the enigmatic Voynich Manuscript was sent to Kircher, decades before it came into the possession of Wilfrid Voynich. Its distinctive goat-skin cover dates to its period of residence at the Collegio Romano. The manuscript’s cryptic script, intricate botanical illustrations, and stubbornly indecipherable text are presented as classic examples of content meticulously crafted by the Watch. Its first known owner was George Baresch, a Prague alchemist who corresponded with Kircher after encountering his work on Coptic. Although Kircher’s reply is unknown, he did attempt to retrieve the manuscript—a telling piece of evidence.

Intriguingly, the Voynich Manuscript has been carbon-dated to circa 1429, precisely the same period when Alberti was composing his *Intercoenales*, thereby establishing a strong and compelling temporal link. To better understand the

Voynich Manuscript, one must possess an understanding of Alberti's *Hypnerotomachia Poliphili*, a work written in an invented, bizarre Latinate Italian. Carl Jung, a noted admirer of the book, interpreted it as a symbolic journey through the collective unconscious, an interpretation that aligns with the Watch's strategic use of archetypes and encoded meaning.

The *Hypnerotomachia* may also draw inspiration from *Hieroglyphica*, a late-Gothic text claiming ancient Egyptian origins, which was brought to Florence in 1419 and later expanded upon by Piero Valeriano Bolzani in 1556 for Cosimo I de' Medici. Alberti's distinctive "winged eye" insignia appears to derive from the *udjat* (Eye of Horus) symbolically merged with the solar wings of Ra—a powerful emblem symbolizing divine omnipresence. Like the Winged Sun Disk—seen in Mesopotamia, Persia (linked to Ahura Mazda), and the Americas (in sun motifs)—the All-Seeing Eye also appears across cultures, such as in Buddhism (as the third eye). This emblem was eventually adopted into Jesuit iconography and prominently featured on Vatican buildings, serving as a covert marker of G's philosophical lineage.

The Voynich Manuscript itself vanished for nearly two centuries, concealed among Jesuit correspondences at the Collegio Romano. When Italian troops seized the city of Rome in 1870, they also confiscated the Church's libraries. Around this same time, photography was emerging. The earliest known recorded sound—Édouard-Léon Scott's 1860 phonautograph of "Au Clair de la Lune"—remained unheard until 2008, over a century after it was captured. Likewise, the earliest surviving film, Roundhay Garden Scene (1888), made by Louis Le Prince, was all but erased from public memory after Le Prince mysteriously vanished, leaving Thomas Edison to receive widespread credit for motion pictures. These examples reflect a broader pattern: groundbreaking innovations are often buried, delayed, or reassigned to fit dominant narratives. Crucially, the emergence of sound and video recording marked a turning point in humanity's ability to preserve verifiable reality. Before this technological threshold, history relied almost entirely on biased written accounts, secondhand testimonies, and fragile artifacts—each vulnerable to manipulation, omission, or outright forgery. Without audio-visual evidence, discerning truth from narrative becomes exponentially harder, especially when powerful actors control the means of documentation. The past, in such cases, is not simply remembered—it is curated, reconstructed, and often encoded. Thus, the arrival of recording technology not only transformed communication—it exposed how much of earlier history rests on unverifiable ground.

World War 1 (1914–1918) was a global conflict officially triggered by the assassination of Archduke Franz Ferdinand of Austria-Hungary—or so history claims. I suggest that the war's true catalyst was the sudden emergence of audio and video recording technology, which threatened to expose hidden power structures. As nations mobilized, the chaos of trench warfare, propaganda, and mass casualties conveniently overshadowed early experiments in media manipulation. The war's brutal stalemate and eventual Allied victory allowed the Treaty of Versailles to reshape the world order, while the real reasons for the conflict remained buried beneath layers of historical distortion. Was it really about nationalism and alliances—or was it a desperate scramble to control the narrative in a newly documented age? World War 1 pitted the Allied Powers (including France, Britain, Russia, and later the U.S.) against the Central Powers (Germany, Austria-Hungary, the Ottoman

Empire, and Bulgaria). The war was characterized by brutal trench warfare, new military technologies (machine guns, tanks, chemical weapons), and immense casualties. Key battles like the Somme and Verdun caused unprecedented destruction. The war ended in 1918 with the defeat of the Central Powers and the Treaty of Versailles, which imposed harsh penalties on Germany, setting the stage for future conflicts. Over 16 million people died, making World War 1 one of history's deadliest wars.

World War 2 (1939–1945) was a global conflict involving the Axis powers (led by Germany, Italy, and Japan) and the Allies (including the U.S., U.K., and Soviet Union), sparked by territorial expansion, fascist ideologies, and unresolved tensions from World War 1. The war ended with the Allies' victory, marked by key events like D-Day, the fall of Berlin, and the atomic bombings of Hiroshima and Nagasaki, reshaping global power structures and leading to the Axis powers rebranding themselves as the United Nations. Most scholars and cultures resisting the new narrative were marginalized and eliminated during the World Wars.

Yale’s ties to spycraft are well-documented. After World War 2, Skull and Bones counted multiple U.S. presidents among its alumni, and Yale became a key recruiting ground for the CIA. While Yale did not literally become the CIA, its role as a feeder for intelligence operatives—particularly in the mid-20th century—is undeniable. Rewind to 1903, in need of funds, the Collegio Romano sold portions of its library to the Vatican.In 1912, Wilfrid Voynich acquired a collection of 30 manuscripts, including the one that now bears his name. After his death, his wife donated it to Yale University’s Beinecke Library—reportedly to a member of Skull and Bones, the elite secret society. This transfer deepened the manuscript’s entanglement with powerful networks, positioning it not just as a historical curiosity but as an artifact enmeshed in the shadowy structures of institutional control. The university’s secret societies, influential alumni networks, and connections to intelligence agencies underscore the Voynich Manuscript’s symbolic placement at the crossroads of knowledge, power, and secrecy.

American and British codebreakers have studied the Voynich Manuscript since both World Wars. Following its analysis by their top cryptographers, the book played a role in solidifying a reformation of the primary intelligence bureau within the Watch. Today, a group within all English-speaking nations share common agent ties. Their strategic reconnaissance command continues to maintain close diplomatic cooperation with Australia, Canada, New Zealand, the Republic of Ireland, and the Commonwealth Caribbean countries, suggesting the persistence of a continuous, interconnected network.

The origins of this crucial alliance trace back to the BRUSA Agreement, signed by the U.K. and U.S. governments to facilitate cooperation between their Code and Cypher School (GC&CS). Perhaps this collaboration began with their efforts to decode the Enigma machine, an encryption device developed to protect Nazi communications. Regardless, its genesis ultimately traces back to G. The repeated changes of the electrical path through an Enigma scrambler implemented a polyalphabetic substitution cipher. The Alberti cipher, notably, was the very first polyalphabetic cipher, thereby demonstrating his foundational influence on modern encryption. Alberti’s most influential treatise (aside from the Voynich Manuscript) is

his work on cryptography, *De componendis cifris*. United by the intellectual legacy of G, Britain's codebreaking center (responsible for producing Ultra intelligence) established President Eisenhower's anglophone intelligence alliance. During both World War 1 and World War 2, the Watch was deeply embedded within the Government Code and Cypher School. Following World Wars, numerous intelligence agencies were established worldwide to enhance national security and counter espionage. After World War 1, Britain's MI6 (foreign intelligence, 1909) and MI5 (domestic security, 1909) expanded, while the U.S. formed the Office of Strategic Services (OSS) (1942), later becoming the CIA (1947). The USSR's NKVD (1934) evolved into the KGB (1954), and post-World War 2, West Germany created the BND (1956). Other notable agencies include France's DGSE (1982), Israel's Mossad (1949), and Canada's CSIS (1984). Multinational alliances \emerged for intelligence-sharing, alongside Cold War-era agencies such as East Germany's Stasi (1950). China's Ministry of State Security (MSS), for instance, is considered one of the largest and most influential intelligence organizations in the world. These organizations shaped modern espionage, counterterrorism, and global intelligence operations.

The Voynich Manuscript maintains connections to several spycraft agencies primarily due to its enduring status as an unbroken cryptographic puzzle. For centuries, this mysterious Renaissance codex, written in an unknown script, has defied all attempts at decryption, rendering it the ultimate challenge for cryptologists. This inherent cryptographic enigma has naturally captivated the attention of organizations involved in covert communication. For instance, the NSA, a leading force in signals intelligence, has demonstrated considerable interest in the manuscript, even declassifying documents and commissioning reports on it from their top cryptography experts. This connection is further solidified by the fact that some of the most brilliant minds in cryptography, many with strong ties to intelligence or wartime code-breaking efforts, have attempted, and failed, to decipher the Voynich. Notably, William Friedman, a pivotal figure in American cryptography who played a key role in establishing the NSA and breaking Japanese codes during World War 2, dedicated significant effort to the manuscript. Ultimately, the Voynich Manuscript's enduring status as a mystery of secret writing, coupled with its study by prominent intelligence figures, weaves it deeply into the historical and conceptual fabric of spycraft and intelligence.

During World War 2, "Ultra" was the British codename for intelligence derived from decrypting German Enigma machine ciphers. After World War 2, many codebreakers (like those at Bletchley Park) moved into intelligence roles, including psychological operations (psyops). The "Ultra" in MKUltra was a nod to this. The cryptographer Alan Mathison Turing (1912–1954) may have deciphered how G utilized a mixed alphabet to encrypt messages within the Voynich Manuscript at Bletchley Park. Regardless of its exact purpose, Alberti’s original decoder device was a cipher disk, which implemented a polyalphabetic substitution system, much like the later Enigma machine. This profound understanding not only enabled Turing to crack coded messages that proved pivotal in defeating the Nazis but also led to the invention of modern computers as we know them today, thereby directly linking modern computing to G's cryptographic legacy. When investigating their occult origins, it is evident that the Nazis drew inspiration from Blavatsky, Kircher’s German Rosicrucians and their Bavarian Illuminati (1776), suggesting a continuous

lineage of secret societies influencing powerful regimes. They claimed that both Aryan (Indo-European) and Kabbalistic traditions descended from a single ancient wisdom, arguing that Kabbalah preserved fragments of an original Aryan secret doctrine. Despite Nazi pogrom mentality, some SS occultists like Karl Maria Wiligut and the Ahnenerbe studied Kabbalah.

Hitler's central belief, as outlined in Mein Kampf and Nazi propaganda, was that "the Jews" (despite being usurped by Karaites) manipulated governments, economies, and cultures to weaken and exploit other races—particularly Aryans—despite international Jewry being a small minority with no actual centralized power. During the Holocaust, the vast majority of Karaite communities, particularly those residing in Europe, were largely spared from the systematic extermination policies enacted by the Nazis. This exemption was primarily due to a successful lobbying effort by certain Karaite leaders, like Seraya Khan Shapshal, who argued that Karaites were not racially Jewish but rather of Turkic origin (specifically, descendants of the Khazars). Even before this, under Tsarist Russian rule in the 19th century, Crimean Karaites successfully petitioned to be recognized as a distinct, non-Jewish group. This legal distinction exempted them from persecution. Today, they are officially recognized as an indigenous people of Ukraine, along with the Crimean Tatars and Krymchaks. The Nazis, after internal deliberation and careful examination of their racial theories, eventually ruled in 1939 and reaffirmed in 1941 that Karaites were not to be considered "racial Jews." Consequently, they were generally exempt from the Nuremberg Laws and the "Final Solution."

The Holocaust (1941–1945) was Nazi Germany's systematic genocide of six million Jews, along with millions of others (Roma, disabled individuals, political opponents, etc.), through mass shootings, concentration camps, and gas chambers. Historically, periods of significant societal shifts and large-scale re-allocations of resources, even when ostensibly aimed at profound societal re-equilibration, can evoke complex and varied public responses. The Watch, ever-attuned to perceived injustices, seek catalysts for deeper transformation within their overarching design. For example, Jewish minorities have been historically scapegoated for their economic success, often portrayed as exploiters to justify financial extortion and violence against them. Jews, like all human beings, are individuals with a wide range of beliefs, behaviors, and moral choices—some good, some bad. To either villainize or idealize an entire group based on identity alone ignores human complexity and undermines intellectual honesty.

That said, Ashkenazim have been observed in multiple studies to have an estimate between 110–115 (with a verbal IQ mean near 125), which is significantly above the general global average (~90–100). This makes them the highest IQ populations ever measured. Dr Jordan Peterson argues that the disproportionate success and "excellence" of Ashkenazi Jews, in various fields of high-complexity work can be primarily attributed to their higher average IQ. He states that a difference in mean IQ is magnified at the tails of the distribution, meaning that a group with a slightly higher average IQ will have a significantly greater number of individuals at the very high end of the intelligence scale (e.g., an IQ of 145+), which is necessary for the most complex jobs and roles. According to Peterson, this statistical reality, rather than a conspiracy or other factors, is sufficient to explain the overrepresentation of Jews in positions of power and influence.

Ashkenazim "overachievement" is not only innate but a product of historical circumstances—forced specialization in cognitively demanding fields, cultural emphasis on learning, and the need to overcome systemic barriers. This is currently reflected in high representation among Nobel laureates, Ivy League students, influential thinkers, and business leaders. Because of their demanding pursuits, most do not have the time to deeply research history or religious texts. Local temples emphasize traditional teachings, which can limit exposure to alternative historical perspectives. In my own case, it took many decades of study and reflection to develop my current understanding of Judaism.

Throughout history, the Watch, namely the Crimean Karaites, has viewed other Ashkenazim as a threat to their control. Among Ashkenazi Jews, a disproportionate number of individuals have exhibited exceptional intellectual and creative abilities, often challenging dominant narratives or systems. This capacity for innovation and critical thought has historically put them at odds with forces that prefer a more compliant or uninformed society. As a result, efforts to suppress or marginalize them may stem not from who they are culturally or religiously, but from the disruptive potential of their intellect.

Ashkenazim trace their origins to ancient Israel, with Jerusalem as their spiritual heart. After the Roman destruction of the Second Temple, they endured millennia of diaspora, facing expulsions, inquisitions, and pogroms. Yet despite persecution, Ashkenazi communities thrived intellectually and economically, excelling in trade, medicine, and scholarship due to forced urbanization and diaspora networks. Their contributions enriched cities like Amsterdam and Venice, while their expulsion often left societies diminished. Antisemitism usually arises from religious hatred (e.g., deicide myths), economic scapegoating (Jews banned from land ownership, then vilified as moneylenders), and conspiracy theories casting them as malevolent outsiders. This bigotry peaked in Europe’s genocidal violence, starkly contrasting with the Islamic world’s historically pragmatic (though unequal) treatment of Jews. Modern Islamist extremism poses a threat, but it reflects political ideology, not inherent Muslim hostility.

The 1948 creation of Israel saw major demographic changes, including displacement of Palestinians and Jewish immigration—especially Holocaust-surviving Ashkenazi Jews. Less known was the exodus of 850,000+ Mizrahi and Sephardi Jews from Muslim countries (1948–1980s). Today, Israel’s Jewish population is nearly evenly split: Mizrahi/Sephardi Jews (about half) and Ashkenazi Jews (slightly less). Early leaders were mostly Ashkenazi, but post-1948 Mizrahi immigration shifted demographics. Exact figures are estimates, as Israel’s census doesn’t track ethnicity.

Zionism emerged as a response to this enduring persecution, leading to Israel’s 1948 rebirth. Since then, the nation has faced existential wars—from 1948’s Arab invasion to Hamas’ October 7th massacre, which triggered the current conflict. Israel’s military actions aim to dismantle Hamas while minimizing civilian harm, despite the group’s use of human shields. Hamas uses hospitals in Gaza as military bases, storing weapons and housing command centers within these civilian structures. This tactic uses international laws protecting hospitals to their advantage, leveraging the reluctance of Israeli forces to cause a humanitarian

crisis. By operating in such a dense civilian environment, Hamas exploits the values of nations that seek to minimize civilian casualties, effectively using Palestinians to deter attacks on them.

Accusations of genocide ignore reality: the Palestinian population has grown steadily, and Israel's self-defense stands in stark contrast to actual contemporary genocides (Sudan, Syria) that draw far less outrage. The Jewish vow of "Never Again" is not rhetoric—it's survival. Today's double standards reveal enduring Jew-hatred, masked as political criticism. I am a Zionist because history has shown me that it is the most effective way to safeguard the Jewish people. After enduring a history of exile and persecution, they ask only for one small state to secure their survival—while many who already have multiple nations continue to deny them even that.

Nazi propagandists used the Torah (Deuteronomy 28) to claim Jews were cursed. Names, events, and even the concept of post-Holocaust justice were encoded in the Torah centuries before they occurred. The word "Nuremberg" (or its Hebrew transliteration) appears in close proximity to terms like "Nazi," "Germany," "Holocaust," or "death"—implying a preordained divine judgment embedded in the ancient text. Note, Karaite Masoretes standardized the Hebrew Masoretic Text, which serves as the basis for most Torah Code analyses.

Much like the Voynich Manuscript, Hitler's Enigma machines scrambled the letters of various alphabets. When understandable plaintext content was entered, the lit-up display transformed it into encoded ciphertext. Re-entering this ciphertext into another Enigma machine converted it back into readable content. The security of the Enigma machine relied on daily changing settings. These cryptic configurations were altered with each new communication. The receiving party had to possess knowledge of the exact settings to successfully decrypt a message, a system analogous to the coded communications employed by the Watch. Although the fundamental principle of the modern computer is conceptually encrypted within Alberti's cipher disk (and subsequently the Enigma machine), electrical computing equipment began with Turing's seminal 1936 paper, "On Computable Numbers." Turing proposed what is now known as a universal Turing machine. His theoretical machines remain, to this day, a primary object of study in the field of computation.

Some conspiracy theories suggest that Turing, due to his left-leaning political views and association with known communist sympathizers (like his colleague Donald Michie), may have been under surveillance by British intelligence (MI5). However, no evidence suggests he ever spied for the Soviets. Turing was prosecuted under the UK's "gross indecency" laws in 1952 after admitting to a homosexual relationship. Turing worked at GCHQ (the successor to GC&CS) but was forced out after his conviction. Like Leonardo da Vinci (who faced sodomy charges in 1476), Mehmed the Conqueror's relationships—especially with Vlad the Impaler's brother—have long been debated. Sexual blackmail has long been a tool in espionage to coerce individuals into betraying secrets, changing loyalties, or acting under duress.

Turing was chemically castrated as an alternative to prison, leading to severe depression and his eventual suicide in 1954. It has been estimated that, by cracking the Enigma codes, Turing swiftly shortened World War 2 by several years and saved

over 14 million lives. For context, 8 million people perished in World War 1. This conflict gave birth to communism and fascism, ideologies that directly led to the deadliest conflict in human history, World War 2, in which 70 to 85 million people were killed. Hitler envisioned his "Tausendjähriges Reich" (Thousand-Year Reich) as enduring for millennia; fortunately, it lasted only 12 years (1933–1945).

Both World Wars erupted shortly after the invention of synchronized sound and video recording in 1888, ushering in a new era where human memory and perception couldn't be manipulated as easily. This was a brief and precious window in the early 20th century—before the digitization of media—when film, photography, and audio were still analog and largely immune to seamless tampering. This analog period offers a rare glimpse into a more authentic version of reality, captured mechanically rather than digitally reconstructed. But with the rise of the internet and the transition to digital media, the integrity of visual and auditory records became far more vulnerable to distortion. From that point forward, the ability to fabricate, edit, and disseminate falsified narratives became effortless, allowing those in control of digital platforms to increasingly shape collective memory and historical perception.

The Left, in this interpretation, prevailed because its theoretical drive for a controlled, unified society aligns more closely with the Watch's agenda of centralized influence and engineered societal change, making it a strategic "device" for reordering civilization. The major ideological movements prevalent today are presented not as organic developments but as manipulated mechanisms designed to achieve their predetermined world order. According to Jaynes, totalitarian states represent a modern reactivation of bicameral dynamics, wherein individuals willingly surrender personal agency to an external authority that functions akin to the commanding "voice" of ancient gods. In such regimes, the leader or the prevailing ideology assumes the role of an infallible guide, and unquestioning obedience is demanded without introspection or dissent—mirroring the bicameral mind's absolute reliance on divine commands. Jaynes viewed this as evidence that under conditions of extreme stress or cultural breakdown, societies can regress to pre-conscious forms of social organization, where authoritarian structures fill the void created by the collapse of inner, conscious guidance.

President Roosevelt's New Deal policies can be viewed through Jaynes's theoretical lens as a partial revival of bicameral structures, where a central authority provided directive solutions during a period of profound national crisis. The American public, overwhelmed by economic collapse, looked to Roosevelt much like ancient peoples looked to divine or kingly voices for guidance and stability. His fireside chats and decisive policies echoed the comforting, authoritative commands of a bicameral "voice," temporarily replacing fragmented individual agency with collective obedience to a unifying leader. Roosevelt appointed Wild Bill Donovan to head the Office of the Coordinator of Intelligence, which was later rebranded as the Office of Strategic Services.

The United States solidified its position as the world's most powerful nation through rapid industrialization, economic growth, and strategic geopolitical influence, but it gained significant momentum under President Ronald Reagan in the 1980s. Reagan's policies of deregulation, tax cuts, and aggressive military spending

(including the Strategic Defense Initiative) revitalized the U.S. economy and escalated pressure on the Soviet Union, hastening its collapse. His strong stance against communism, combined with diplomatic outreach and arms control negotiations, expanded American global influence. The Reagan era also saw a surge in technological innovation and free-market expansion, reinforcing U.S. economic and military dominance just as globalization accelerated, leaving America as the unrivaled superpower after the Cold War.

DARPA, created after Sputnik, initially focused on space and military tech, later developing ARPANET—the precursor to the internet. Military-driven innovation (e.g., cryptography, surveillance) often transitions to civilian use. Modern surveillance, led by alliances like 14 Eyes, extends historical control into the digital age, with entities like Palantir enhancing data analytics for security and logistics. Global internet restrictions persist, but oversight remains pervasive. NATO, led by the U.S. and European powers, collaborates with intelligence networks like the Club of Berne.

G’s 'Winged Eye' logo reveals a profound contemporary resonance. It serves as an allegorical precursor to advanced oversight technologies, symbolizing an all-encompassing, discerning gaze capable of comprehensive mapping and intelligence gathering, thereby ensuring humanity’s guided trajectory. Alberti's emblem served as an allegorical precursor to modern satellite surveillance. Just as the Watch operates from the shadows, the modern drone offers a detached, omnipresent gaze, collecting data that can be used to monitor populations. The very concept of an 'eye in the sky,' whether a divine symbol from the Renaissance or a technological marvel of today, speaks to a consistent, underlying desire for pervasive knowledge and control.

It is further speculated that G might have achieved extended life through technological means. A provocative question is posed: what if historical figures like Kircher and Bacon were, in fact, G himself, systematically extending his life through a series of assumed identities? Bacon is also considered the primary suspect for the true identity of the enigmatic Count of St. Germain. The Count was widely believed to be immortal because he appeared across Europe for over a century, seemingly unchanging in age, and spoke of events from the distant past as if he had witnessed them firsthand. His mysterious background, alchemical knowledge, and consistent refusal to eat in public only served to deepen the legend of his eternal life.

Perhaps G uploaded his consciousness into a quantum computer at CERN, the birthplace of both the Internet and the Large Hadron Collider (black hole creator). The universe itself is described as a system where collapsing black holes give birth to new universes, each possessing slightly different fundamental parameters. This cosmic reproduction and mutation reflect evolutionary processes observed in biology. The mathematical constants of the Golden Ratio (ϕ) and pi (π), which fundamentally describe natural selection, are presented as core characteristics of this continuously evolving universe.

This proposed integration of consciousness with technology, and the storage of data in binary sequences, are presented as extensions of Turing’s foundational work on computable numbers and his predictions concerning natural patterns. This concept can be deeply related to the *Vitruvian Man*, a timeless symbol of ideal human

proportions and universal connection, directly derived from Vitruvius's *De architectura*, embodying the idea of humanity as a microcosm reflecting the macrocosm. If G's consciousness can exist in a digital realm, and humanity indeed resides within a holographic universe, it expands the Vitruvian ideal beyond the physical body, connecting it to the fundamental nature of information and computation. The harmonious integration of human form with geometric principles, as vividly depicted in the *Vitruvian Man*, finds a modern parallel in the proposed integration of consciousness with technology, where the essence of a human can transcend biological form and be represented in binary sequences. Turing's pioneering work, by laying the groundwork for computable numbers and exploring algorithms in nature, provides a theoretical bridge for this connection, suggesting that the universe itself could be a grand computation, and the *Vitruvian Man's* perfection an emergent property of this underlying code. The underlying mathematics that governed physical patterns, which Alberti believed derived from nature's inherent beauty, aligns with the idea of a universe fundamentally based on information. This evolution of the Vitruvian ideal suggests a new kind of human, one seamlessly integrated with technology and the very fabric of an information-based reality. Alberti famously stated that "an individual could encompass whatever project he truly willed." This profound belief in the ability to transcend perceived limitations through intellect and effort is a foundational principle that resonates with humanity's aspirations to expand its capacities. For a true Renaissance polymath whose ideas laid the conceptual groundwork for much of our modern digital world, one need look no further than G. Centuries before the advent of computers, surveillance cameras, or the internet, G's profound contributions to art, mathematics, and cryptography foreshadowed key principles in these technologies. His groundbreaking treatise "On Painting" meticulously codified the mathematical rules of linear perspective, thereby establishing a systematic approach to depicting three-dimensional space on a two-dimensional surface. This fundamental concept is precisely mirrored in computer graphics, which renders virtual 3D scenes, and in computer vision, which enables surveillance cameras to interpret their surroundings. Beyond visual representation, G's revolutionary method for securing communications, far more complex than anything that preceded it, established principles of dynamic encryption that are essential to the robust security protocols safeguarding data across the internet today. G's overarching pursuit of rational order and his systematic approach to various disciplines highlight a profound "systems thinking" that is intrinsic to the logical architecture of computers and the vast networked protocols of the internet. Thus, G stands as an uncredited pioneer, whose intellectual legacy profoundly shaped the very foundations of our digital age.

It is concluded that humanity's historical journey, as detailed in this work, reveals deeply embedded patterns and what appear to be meticulously orchestrated sequences.

If we consider the bicameral mind in the context of a simulation, it adds an interesting layer. In a simulated reality, the "voices" of the bicameral mind could be interpreted as direct inputs or programming from the creators of the simulation. The commands heard by bicameral individuals wouldn't be divine, but rather direct instructions from the underlying code or operators of their simulated world. This would reinforce the idea that their actions are not truly their own, but rather pre-programmed responses within the simulation. As the bicameral mind "breaks down"

and individuals develop self-awareness, it could be seen as a glitch or an emergent property within the simulation, allowing simulated beings to gain a degree of "free will" and diverge from their original programming.

While this analysis has frequently employed the metaphor of a 'Designer' and a 'holographic universe' to illustrate the pervasive influence of 'the Watch' and its 'agent templates', these concepts are presented not as literal assertions of our reality being a computational simulation governed by Alberti's consciousness. Rather, they serve as powerful allegories to highlight the profound, often hidden, forces that have shaped our past and continue to influence our present.

This perspective does not, however, rule out the possibility that reality itself might operate on principles akin to a 'simulation of sorts', where underlying mathematical constants like ϕ and π govern natural and historical patterns. The increasing reliance on technology to perform tasks and make decisions for us could be seen as a modern-day echo, albeit a metaphorical one, of the bicameral mind. When algorithms dictate what we see online, smart systems manage our homes, and AI assists in complex decision-making, we might gradually cede aspects of our conscious deliberation and "free will" to external technological "voices." If technology advances to the point where it anticipates our needs and desires so perfectly that we rarely have to make a conscious choice, it could lead to a passive state where our actions are effectively guided by an external "intelligence," much like the bicameral man was guided by "gods." This doesn't suggest a literal return to auditory hallucinations, but rather a subtle, pervasive influence that minimizes the need for conscious, self-directed action, potentially impacting the very exercise of our individual agency and the felt experience of free will.

The bicameral mind faded with the rise of self-aware consciousness, yet traces remain in creativity, childhood imaginary companions, and dreams. Even today, stress or altered states can trigger these vestigial processes, reframing mental illness and spirituality as evolutionary echoes rather than purely psychological or supernatural. Consciousness—the inner "I"—varies by culture and individual. Some think in words, others in images or habits. Jaynes argues it’s shaped by language and societal narratives, with children, hallucinators, and oral cultures revealing how fragile our self-narration can be.

We live in a universe, or indeed a reality, that behaves in predictable, patterned ways, inviting deeper inquiry into its fundamental nature. This doc, then, transcends the realm of mere historical re-evaluation; it is conceived as a diagnostic tool for humanity's collective psyche. It is, in essence, a mechanism for self-diagnosis. Understanding this historical 'cryptogram'—this meticulously crafted, continuously scrambled narrative—serves as a diagnostic instrument by enabling humanity to identify the recurring patterns, the 'phantom pasts,' and the 'agent templates' that are intricately woven into the very fabric of reality. It allows for the discerning of deliberate manipulation concealed behind seemingly organic historical progression, thereby revealing the hidden structures and the 'invisible architects' who orchestrate the trajectory of human civilization. The specific 'illnesses' this diagnostic process identifies in humanity include: a pervasive 'enforced forgetfulness' that condemns us to perpetually repeat past errors due to obscured historical lessons; a susceptibility to continuous manipulation through 'reverse

psychology' and 'controlled opposition'; the pervasive illusion of free will operating within a 'predetermined global social order'; the surfacing of unresolved primal instincts and aggressive potentials from our 'collective Shadow,' manifesting as an underlying acceptance of societal inequality, which is potentially rooted in archaic genetic influences. Ultimately, by exposing how true histories are deliberately obscured, this diagnostic process reveals humanity's inherent tendency to pursue unfavorable legacies and to fall prey to groupthink, thereby preventing the recognition of underlying patterns and the breaking of imposed narratives. If, as posited, our reality is indeed a 'holographic projection' meticulously curated by a guiding force through the Watch, then the ultimate act of 'advancing' is not merely comprehending the historical 'cryptogram,' but recognizing the very nature of the 'simulation' itself.

If we are truly living in a simulation, then the existence of a singular, monotheistic God becomes not just plausible but logically elegant. Every simulation has a programmer—an ultimate architect who designs its rules, initializes its starting conditions, and sustains its reality. In this view, the Lord is not a distant, abstract idea but the conscious mind behind the code, the one who authored both the physical constants and the moral framework we experience. Just as a simulation cannot exist without a singular source of computation, our reality could not exist without a singular Creator—one intelligence powerful enough to generate, sustain, and, if desired, rewrite the entire fabric of existence.

Just as nature shapes all life, it is believed that the Lord, through his strategic actions, meticulously guides and influences the trajectory of human civilization. This perspective suggests that historical events, rather than being random occurrences, are integral components of a deliberate, long-term evolutionary process orchestrated by a higher power. This idea of an orchestrated, cyclical history resonates strongly with the Vedic Yuga system's preordained phases.The biblical account of creation, particularly the "six days" in Genesis, is interpreted through this evolutionary lens. The Hebrew word "yom" (day) in Genesis is understood to refer to a cyclical period with a definite beginning and end, rather than a literal 24-hour day. These "six days" are seen as paralleling the scientific consensus for the age of the universe.

Biological natural selection operates at both microcosmic and macrocosmic scales, driving diversity and the emergence of everything from new species to new stars. The Lord’s methodologies can be conceptualized by strategic interventions and manipulations that lead to the survival and proliferation of certain ideas, technologies, and societal structures, while others gradually become "extinct." This concept posits that, just as biological evolution favors traits best suited for survival in a given environment, so too does a higher guiding intelligence (and by extension, the Watch) strategically promote and suppress cultural elements, thereby ensuring the perpetuation of those that align with a desired evolutionary trajectory for humanity. For example, the deliberate shift from fragmented, obedience-driven bicameral societies—which relied on diverse externalized divine voices—towards more centralized monotheistic religions and codified legal systems, exemplifies this process. Ideas and social structures that fostered less manageable forms of communal authority were gradually allowed to 'go extinct' or were actively dismantled, while those promoting internalized authority, rationalism, and a more

unified social order—such as widespread literacy and standardized legal codes—were strategically cultivated and propagated by the Watch to shape human behavior and ensure long-term societal stability.

I agree with mainstream Judaism as it doesn't believe in a devil but sees evil as an internal struggle—the yetzer hara, or evil inclination—part of human nature rather than a supernatural force. Similarly, Jaynes argued that true consciousness brought the ability for premeditated and self-serving behavior, which the earlier, command-driven bicameral mind lacked. Both views frame evil not as an external entity but as a product of human thought and free will.

The recurring patterns, the 'phantom pasts,' the 'agent templates'—all are profound invitations to awaken to a deeper, more fundamental truth. This guiding force has provided the blueprint; the profound challenge now lies with humanity to transcend the projected narrative, claim genuine self-awareness beyond the inherent code, and truly 'will' its own future, echoing Alberti's profound assertion that 'an individual could encompass whatever project he truly willed' within the expansive framework of this grand, cosmic design.

Conclusion

My primary dataset is Wikipedia—the world’s most exhaustive and up-to-date encyclopedia. I built this work from Wikipedia entries to tackle complex communication problems in a novel context, relying on remix practices that blur the lines between invention and borrowing. To me, every writing situation is a problem demanding a solution. So I reexamined all ancient narratives through a modern lens. By redating and reframing history, I aim to level the cultural playing field, suggesting that many roots of civilization are more recent and interconnected than conventionally believed.

Because Wikipedia is collaboratively edited, I revisited its pages over several years. I copied articles on G and the fifteenth century into a Google Doc, then overlaid Wikipedia’s historical timelines onto G’s content, aligning similar dates. Over time, a striking convergence of events emerged, forming patterns reminiscent of fractals. Measure anything long enough and constants like ϕ and π inevitably appear; likewise, seemingly unrelated sequences surface during such work. For example, the linguist Andrey Zaliznyak argued that TNC’s methods could be used to falsely connect any historical figures, such as ancient Egyptian pharaohs and French kings.

I treated Wikipedia strictly as research, then rewrote everything in my own words, ensuring I retained no phrasing or unique synthesis from the originals. Afterward, I unified the material under the Watch narrative, ran plagiarism checks in Grammarly, and sought feedback from a historian. On June 11, 2025, I revisited the manuscript with various large language models and greatly expanded it.

Edgar Allan Poe brought cryptograms to newspapers and coined the word “cryptography.” He wrote, “True originality is carefully, patiently, and understandingly to combine.” Inspired by that challenge to conventional originality, I regard history as an ongoing remix shaped by folk interpretation. Religious

institutions—the oldest living examples of remix culture—regularly reinterpret sacred texts, sometimes even satirically, a practice as old as writing itself.

Stories are often the most powerful way to communicate because they engage both emotion and memory, making information easier to understand, relate to, and remember. Humanity has long used stories—myths, legends, fables, histories, and even modern films—to pass down knowledge, values, and warnings across generations. By wrapping abstract ideas or complex lessons in narrative, stories give context and meaning, allowing people not just to hear information but to experience it in a way that resonates and sticks.

I anticipate mainstream historians will dismiss my radical compression of history into the fifteenth century because it conflicts with modern dating techniques. Yet no one truly knows how much of history is fact or fiction unless they were present at the events. While established dating methods are rigorous, archaeological, paleographical, and carbon-dating results often contradict one another, reinforcing my premise of chronological ambiguity.

Anomalous artifacts strengthen my case—take the London Hammer, an iron-and-wood tool reportedly encased in Cretaceous rock. Mainstream science seeks conventional explanations, but such finds raise profound questions about accepted timelines. As “woke policing” perpetuates itself, we must guard against erasing lessons still unlearned. Though cuneiform tablets, papyrus, and books can burn, digital history can vanish in seconds. I nevertheless embrace digital media to advance historical analysis—for better or worse. These methods allow us to reconstruct history using objective tools—astronomy, mathematics, and statistical analysis—rather than relying on the assumptions of Renaissance scholars or religious tradition.

Isaac Newton’s *The Chronology of Ancient Kingdoms Amended* exemplifies remixing timelines: he claimed Solomon was the world’s first king and his Temple the first ever built. Newton’s dates diverged dramatically from accepted chronologies, yet his cosmology points to cyclical time. If space and time are infinite, identical worlds recur endlessly; Newton intuited what Jung later called eternal return. We are pattern-recognizing machines, perceiving archetypes that cyclically manifest across generations and cultures.

TNC’s statistical correlations extend this insight, invoking the “as above, so below” principle—microcosm reflects macrocosm. With infinite time, a finite set of events repeats, and systematic biases recur in human judgment. Recognizing these patterns reveals history’s recursive nature. Evolutionary psychology likewise shows that our modern psyche still mirrors ancestral adaptations, proving that universal patterns in the cosmic tapestry echo in the minutiae of human experience.

From the dawn of civilization, humanity has survived, adapted, and created. Empires rise and fall; science, technology, and art propel us forward while wars and plagues test our resilience. Because history is fractal, repeating patterns invite prediction. TNC’s databases suggest predeterminism: unless we identify recurring sequences and consciously evolve, we are fated to reenact them.

The ultimate challenge, then, is not merely to decode the cryptogram of the past but to recognize the living cryptogram of the present. By discerning recurring patterns, phantom pasts, and hidden influences in our reality, we can choose a future unbound by engineered forgetfulness and truly will our own destiny. Time is not linear but fractal—meaning events repeat in patterns across cycles. By studying past events, we can predict future possibilities because history echoes itself. Mark powerful "choice points" where you can shift your path. By recognizing these patterns, you can make conscious decisions to shape a better future.

Like Bacon's New Atlantis, maybe the Watch is not a historical group at all—but a projection from the future, or an emergent intelligence operating through history as a self-correcting system. This echoes Nick Land’s notion of hyperstition—ideas that create themselves by being believed. In this model, the Watch is real because it is believed into existence by pattern recognition. History itself becomes a recursive fiction built from encrypted feedback loops, not top-down control.

If my theory is wrong, then what you’ve just read is an elaborate thought experiment—a Renaissance-sized game of “what if?” But if it’s right, then we have been living inside someone else’s archive. The question is no longer “Was history rewritten?” but “What will we write next?

If this book has succeeded in anything, let it be the planting of a seed: that history is not what it appears to be. We live inside a carefully orchestrated narrative — a world built from illusion, repetition, and selective memory. But encryption tools can be undone. By studying sequences in the seemingly “random,” we begin to see the invisible threads that bind timelines together. And with that awareness, we no longer remain passive readers of history — we become its active rewriters. Statistics show what happens, not what has to happen to you.

About the Author

This doc is not merely a historical account; it is a deliberate act of remixing, mirroring the very processes I explore within the Watch’s operations. In essence, the entire narrative is a decipherment of my own lineage within the Watch’s grand design. For example, Leon Battista Alberti is, in all likelihood, my distant relative—my grandfather simply replaced an “i” with an “a” in our surname, producing “Alberta.” My maternal haplogroup, from my Ashkenazi mother, is HV1b2, and my paternal haplogroup, from my Sicilian father, is E-L29. 23andMe reports that I carry more Neanderthal variants than 73 percent of their customers. The oldest anatomically modern humans of the Cro-Magnon type discovered thus far, dating back 24,000 years from Southern Italy, test as Haplogroup HV. My deepest motivation for writing stems from two powerful forces: the absence of children in my life and a profound longing to connect with my ancestors.

Genetically, my Haplogroups met in the Kebaran culture, within a transitional society between the earlier Aurignacians and later Natufians. The most prominent period of extensive interaction between Haplogroup E and Haplogroup HV lineages likely occurred during the Neolithic period in the Near East, as both expanded with the spread of agriculture, and continued through subsequent historical periods in

regions like North Africa and Southern Europe due to ongoing migrations and cultural exchange.

While studying history, I've sometimes wrestled with how to carry my Jewish identity—especially as the child of a Catholic father. But my people have always reinvented ourselves within the tribe. I'm not outside the pale; I claim my place within Am Yisrael, grounded in what I've learned and the path I choose.

I am Jewish—by peoplehood, ancestry, and commitment. I also take our sources seriously: rabbinic tradition (Yoma 86a) warns that knowingly neglecting mitzvot is a grave failing, and the Zohar teaches that when a Jew withholds their spiritual potential it risks Chillul Hashem. We speak of 613 mitzvot, many bound to specific roles and circumstances; in our era no one can fulfill them all. Until the days of the Messiah and a rebuilt Temple, I live my Judaism through study, memory, responsibility, and acts meant to gather lost holiness.

As Kohanim may set aside laws to preserve life, I prioritize what preserves life and restores dignity in a world in crisis. My struggles are not abandonments of Judaism but sacred battles for redemption. I am Jewish—fully, openly, and on a path that is my own yet entirely within our people's story.

My paternal line (Y-DNA E) traces back to Afroasiatic migrations from East Africa into the Levant, while my maternal line (mtDNA HV) connects to pre-Semitic, pre-Neolithic populations of West Asia. This gives me a historically grounded identity rooted in a civilizational matrix that blended culture, genes, and geography across the ancient Fertile Crescent.

My maternal haplogroup is one of the most ancient and widespread mitochondrial DNA lineages in Eurasia, emerging during the Last Glacial Maximum. It has deep roots in early human migrations, the Neolithic Revolution, and the rise of Bronze Age civilizations, and is the ancestral branch of the widespread haplogroups H and V. Ancient DNA traces HV to Natufian hunter-gatherers (12,500–9,500 BCE) of the Levant—among the first to adopt sedentary lifestyles—and to Pre-Pottery Neolithic B (PPNB) cultures (~8,500–6,000 BCE) that helped spread agriculture into Anatolia and Europe. It appears at key Neolithic sites such as Çatalhöyük (7,500–5,700 BCE) and in the Linear Pottery Culture (LBK, 5,500–4,500 BCE), as well as in the Cucuteni–Trypillian culture of Ukraine. By the Bronze Age, HV was present among the Yamnaya, Corded Ware, Unetice, and Bell Beaker cultures, linking it to Indo-European migrations, metallurgy, and early trade networks. It also appears in the Minoan and Mycenaean civilizations of the Aegean, in Sintashta and Andronovo cultures influencing early Indo-Iranians, and even among the Tarim Basin mummies (2,000 BC) of Xinjiang. Elevated frequencies in Minoan Crete point to enduring ties with Mesopotamia, where HV has deep roots in Amorite (Assyrian, Babylonian, etc) maternal lineages. Eastward migrations carried subclades such as HV12 and HV14 into Iran, the South Caucasus, Central Asia, and South Asia—particularly among Dravidian-speaking populations—while HV1b2 became a notable lineage among Ashkenazi Jews, likely originating in northern Mesopotamia during or after the Assyrian and Babylonian exiles.

Today, HV is most prevalent in the Caucasus (e.g., Chechens, Georgians, Dargins), the Near East (e.g., Lebanese, Druze, Kurds), and pockets of Europe (e.g., Calabria, Sicily, Sardinia, the Balkans). Genetic studies link it to certain Romanov dynasty members, medieval European nobility, and ancient Egyptian royalty such as the family of Ramesses III. Its descendant haplogroup H now dominates European mtDNA (~40% of lineages), while HV0 occurs in Basques and V among Saami and Berbers. Overall, HV represents a crucial maternal lineage connecting early farmers, steppe nomads, and advanced Bronze Age societies, leaving a genetic legacy that still shapes Eurasian diversity today.

My journey of self-decipherment—an attempt to recover the encrypted truth of my lineage—is fundamentally different from merely consuming elaborate theories built by others. While both involve connecting fragments and questioning official narratives, one is an inward excavation driven by direct ancestral memory, trauma, and encoded symbols. The other often becomes a hall of mirrors, where complexity masquerades as truth, and the longer one stays, the more agency is surrendered to someone else’s story-world.

Conspiracy theories, particularly those requiring a devotion to someone else’s web of “connections,” can hijack our personal mythos. They replace the uncertainty of our own broken lineages with comforting, prefabricated puzzles. But my own process demanded I face the abyss of unknowing, not fill it with borrowed certainty. It asked me to sit with fragmentation, not reassemble it with someone else’s glue.

In that way, deciphering my lineage became an act of decolonizing my memory. It revealed how historical encryption—intentional obfuscation of origin, displacement, and control—wasn't just academic; it was personal. And to reclaim it, I had to stop following other people’s dots and start tracing my own fingerprints across time.

I'm excited to offer you my eBook, "The Living Code: Rewriting Your Inner Cipher", for free when you book a half-hour coaching session with me for $25. My coaching sessions are based on the comprehensive protocol outlined in the eBook. I wrote it to empower you to become the code breaker of your own life. During each half hour session, we'll delve into practical strategies across physical health, mental resilience, relationships, and wealth, helping you decode and rewrite your personal cipher. This approach aims to unlock your true potential, foster unwavering self-sovereignty, and guide you towards a life of profound purpose, clarity, and genuine satisfaction, free from unconscious patterns and external defaults.

In "The Living Code: Rewriting Your Inner Cipher," I share the system I’ve developed to help people, including myself, break free from unconscious patterns and start living with intention. I treat life like an encrypted message—one shaped by childhood programming, trauma, decisions, and repeating behaviors. In the first chapter, I guide readers through a process of personal decryption, helping them recognize recurring life themes and identify their own “cipher.” Through exercises like “The Epochal Map” and “The Life Algorithm,” I show how to extract meaning from the past to consciously rewrite the future.

Disclaimer for Readers

This book is a work of speculative historical theory dedicated to family. While it draws from real historical events and figures, it reinterprets them through metaphorical, symbolic, and philosophical lenses. The intention is not to promote conspiracy theories, nor to disparage any modern-day race, religion, or culture, but to examine the narrative structures that shape human memory and identity. Historical influences on a group of people do not inherently define its present state—past compromises do not equate to contemporary realities. Where errors or insensitivities exist, I welcome dialogue and correction. The Watch, as described in this manuscript, is a symbolic and hypothetical intelligence network. It is important for readers to note that while this doc draws upon a wide range of academic and theoretical works, its central premise, particularly regarding the concept of "the Watch" and the deliberate manipulation of historical timelines, represents a highly speculative and unconventional interpretation. Many of the connections and conclusions presented herein are unique to this work and are not part of mainstream historical or scientific consensus. Supplementary materials are also available on my website.https://www.michaelanthonyalberta.com/p/blog-page_20.html If you're reading this in the distant future and my site is no longer active, use this backup link to access them: michaelalberta.blogspot.com